The Christian Century

PUBLISHED WEEKLY

One Senator's Conscience
By Margaret Frakes

Working Together on Main Street
By Graham R. Hodges

The Luther Tradition
An Editorial

In Defense of Labor
By David S. Burgess

MAY 13, 1953

In This Issue

Margaret Frakes

is associate editor of The Christian Century, which she recently represented at the annual meeting of the Associated Church Press in Washington, D. C. While in the national capital Miss Frakes held the interview with Senator Margaret Smith of Maine reported in this issue.

Graham R. Hodges

has been minister of the First Congregational Church, Ticonderoga, N.Y., since 1949. Mr. Hodges is a native of Mississippi. He graduated from the state university there and from Yale Divinity School. For a time he served as Y.M.C.A. secretary at Northwestern University, and later was drafted into C.P.S. camps during the war. After the war he did promotional work for Church World Service for three years.

David S. Burgess

is now the executive secretary of the Georgia C.I.O. council, with offices at 95 Merritts Ave., N. E., Atlanta. Born in Peking, China, where his father taught sociology in Yenching University, Mr. Burgess graduated from Oberlin and Union Theological Seminary. He began his ministry as a worker among agricultural migrants for the Board of Home Missions of the Congregational Christian Churches. Since 1947 he has been on the staff of the C.I.O., chiefly seeking to organize textile workers in the south.

Robert B. Tillman

is administrative secretary in the department of interchurch aid and service to refugees of the World Council of Churches. From the Geneva headquarters of the World Council he will cover the activities of that organization.

Amel Whitwer

is minister of the Congregational Church at Parshall, N. D.

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The Christian Century

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Coming Events

May 14-17. Disciple State Convention, Great Falls, Mont.
May 15-17. Disciple State Convention, Shreveport, La.
May 17. Aldersgate Festival Service for Chicago Methodism, Rockefeller Memorial Chapel, University of Chicago; Bishop Richard C. Raines, speaker.
May 17. Chicago Sunday Evening Club; Samuel M. Shoemaker, speaker.
May 17-20. Disciple Capital Area Convention, Washington, D. C.
May 18-20. Lutheran Welfare Conference in America and Associated Lutheran Charities Simultaneous Biennial Conventions, Chicago.
May 19-20. National Council of Churches General Board, Chicago.
May 19-21. National Fellowship of Indian Workers Southwestern Regional Conference, Albuquerque, N. M.
May 20-22. Disciple New Jersey-New York Convention, Niagara Falls.
May 20-22. Assemblies of God Regional Sunday School Convention, Minneapolis.
May 20-24. Disciple Northern California Convention, Modesto.
May 20-26. American Baptist Convention Annual Meeting, Denver.
May 21-22. Evangelical and Reformed Church Board of International Missions, Cleveland, Ohio.
May 24. Pentecost.
May 24. Chicago Sunday Evening Club; Russell J. Humbert, speaker.
May 25. American Congregational Association and Congregational Library Centennial Gathering, Boston.
May 25-28. Evangelical and Reformed Church Board of National Missions, New York city.
May 26-28. Church Peace Union National Conference of Religious Leaders, Chicago.
May 26-28. National Fellowship of Indian Workers Regional Conference, Hugo, Okla.
May 28-June 3. Presbyterian Church, U.S.A., General Assembly, Minneapolis.
May 28-June 25. International Work Camp for Ministers, Mainz-Kastel, Germany; theme: "The Task of the Church in Relation to the Industrial Worker."
May 30. Memorial Day.
May 31. Chicago Sunday Evening Club; Harold Cooke Phillips, speaker.
May 31-June 5. Church Conference of Social Work, Cleveland.
June 1-July 10. Summer Schools of Pastoral Care for Students or Clergy (Institute of Pastoral Care, Massachusetts General Hospital, Boston 14); Massachusetts General Hospital, Boston; Miami Valley Hospital, Dayton, Ohio; Worcester State Hospital, Worcester, Mass.
June 1-Aug. 21. Summer School of Pastoral Care, Boston State Hospital, Boston.
June 2-July 3. Cornell University Town and Country Summer School, Ithaca, N. Y.
June 2-July 24. Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill.
June 4. Reformed Church in America General Synod, Pella, Iowa.
June 4-9. Presbyterian Church, U. S., General Assembly, Montreat, N. C.
June 8. Protestant Episcopal Diocese of Connecticut Conference on Alcohol Studies, Hartford; Selden Bacon, Ralph Henderson, Harry Riebout, Dudley Miller, Ernest A. Shepherd, David Works, leaders.
June 8-10. Knowles Institute for Town and Country Ministers, New Brunswick, N. J.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, MAY 13, 1953 NUMBER 19

EDITORIAL

THE LIFE of an employee of the United States government is hard, and it is getting harder. The new screening program laid down by President Eisenhower seeks to protect the national security more effectively than it has been protected by previous loyalty programs.

President Orders New Tests for Employees

It does this by adding to disloyalty as grounds for an employee's dismissal a requirement that employment be "clearly consistent with the interests of the national security." One section of the executive order spells out reasons the head of a department or agency, in whom authority for final decisions now rests, may give for thinking an employee a possible danger to security. "Any behavior, activities or associations which tend to show that the individual is not reliable or trustworthy" is one test. Other entirely reasonable criteria are set up, but this is one which caused the *New York Times* to say: "The broad phraseology employed in a few instances could be misused." When an employee considers he has been the victim of injustice, he no longer has the Loyalty Review Board to appeal to. He can appeal to a board set up from a government department other than his own, but if that board is unable to persuade the head of the department in which the man works, he has no further recourse. The new order specifically protects files involving loyalty or security from congressional probers, but it does not protect the individual worker from injustice at the hands of superiors. Perhaps no regulation can do that fully, but this is so loosely worded that it invites abuse. Employees can now be dismissed for political purposes, though that of course will never be the reason announced. The order does not require superiors to follow rules of evidence, and the accused cannot secure judicial review of his case. The new program lays a heavy weight of responsibility on administering officers—and on Congress, which can wreck any program, no matter how well conceived.

Does Either Side Want Peace?

EVENTS at Panmunjom, which have moved at a snail's pace, when they moved at all, ever since the summer of 1951, could advance very rapidly indeed if the right disposition were to prevail simultaneously on both sides. Perhaps a great change will have taken place before these words can be read. But at the moment of our going to press, both sides in the renewed armistice negotiations seem to be more interested in hedging against the probability of disappointment than in furthering the possibility of success. The latest move on our side is to lay down an ultimatum: the communists must accept Pakistan as the neutral nation to supervise prisoners of war who are unwilling to return to communist control, or "we have no further issues to discuss." Since the communists had named Pakistan as one of four nations they were willing to accept, it appears that our negotiators will get credit for issuing an ultimatum to which the communists yielded. What then to do with the 50,000 North Korean and Chinese communist prisoners who, by recent report, refuse to return, is the next question. The alternatives are that they may be kept under control of the supervisory power in Korea, or they may be sent elsewhere, presumably to the territory of the supervisor, or, in the case of the Chinese, to Formosa. There is plenty of opportunity for endless debate in that question, providing the two sides desire to debate endlessly. We hope they do not, but the prospect that the talks may again be broken off and the war resumed is an even more dismal prospect. We cannot of course know whether the communists really seek peace or are primarily interested in pinning down United Nations forces while they make off with Laos and Indo-China. But we would be in a stronger position, no matter what happens to the negotiations, if we were unmistakably seeking peace ourselves. Raising doubt about that by such spectacular moves in psychological warfare as General Clark's offer to buy communist war planes certainly has not improved the chances for peace. Neither has it improved our relations with our allies.

The Mystery of the Vatican Mission (Continued)

FIVE YEARS AGO Myron C. Taylor, to prove the importance of the diplomatic mission which he had conducted as "personal representative" of President Roosevelt at the Vatican, published a book, *Wartime Correspondence between President Roosevelt and Pope Pius XII*. The main impression left by the book was bewilderment. The sentiments exchanged were exemplary, the expressions of mutual esteem in the best tradition of good manners. But what was said which could not have been entrusted by either man to the good offices of an airmail letter? Could it be possible that the Vatican mission—which Mr. Taylor at that time hoped would be transformed into a regular and permanent U.S. ambassadorship—had dealt with nothing of more import than Mr. Taylor's volume showed? Such a conclusion seemed fantastic. Now, however, Mr.

Taylor has published a second book, this one made up of the letters which, as head of the Vatican mission, he passed back and forth between President Truman and Pope Pius XII. And the mystery deepens! We have not seen the book, but if the summary of its contents published in the *New York Times* on April 27 is adequate (and the *Times* reporter evidently was trying to find *something* of interest to quote) the whole exchange consisted of more unexceptionable remarks on the importance of religious faith in the pursuit of peace. Writes Mr. Truman to the pope: "We must employ every resource at our command to bring to this sadly troubled world an enduring peace, and no peace can be permanent which is not based on Christian principles." The pope replies in kind. Mr. Truman replies in kind. The pope replies in kind. And so on to a final exchange of admirable Christmas good wishes. What reason was there here for the services of an ambassador? Or even of a "personal representative" whose office expenses ran to about $40,000 a year? After all, the overseas airmail service is the best postal service we have, and overseas airmail stamps cost only 15 cents.

Torture at Spandau

SO MANY readers have written the state department about the conditions in Spandau prison, Germany, that the department has worked out a defense which, our correspondence shows, is being rather widely distributed. Our editorials, and the letters commenting on them, have alleged that the prisoners in Spandau are being held under conditions which smack more of vengeance than of any decent penology. The state department's defense rests, in the main, on two contentions—that certain details in the statements we quoted concerning the treatment of prisoners were incorrect, and that the United States has been unable to end the brutal treatment of the prisoners because the prison is a four-power enterprise and the Russians have vetoed any suggested amelioration. On the first point, it does seem to be true that lights are not turned on in the cells at intervals throughout the night. The fact, we are informed, is that there are spotlights in the corridors outside the cells; there is a glass window in each cell door; at half-hour intervals all night long these spotlights are turned on to shine into the cells. Refusal to allow Baron von Neurath to continue the medicine prescribed by the French prison physician during the periods while the three other powers took their turns at administration is explained as a dispute between French, British, Russian and American doctors as to the comparative values of their medications. It is said to have been resolved to Baron von Neurath's satisfaction. On the second point, it would seem that the current Russian eagerness to settle disputes with the western powers should put a quick end to what point the "blame it on the Russians" reply has had. Meanwhile, Mrs. von Mackensen, Baron von Neurath's daughter, has written the National Council for Prevention of War: "On March 25 newspapers wrote that father was very ill. Alarmed, we [the daughter and her mother] telegraphed to the directors of Spandau to ask some news about father. One of the directors was against the plan to give us an answer and so we waited anxiously—in vain." Yet the deputy director of the bureau of German affairs in the state department on April 15 wrote the N.C.P.W.: "There is no torture at Spandau, medical or otherwise." No?

How Like France Is the U.S.A.—or Vice Versa!

FRANCOIS MAURIAC, famous French Catholic author and winner of the 1952 Nobel prize in literature, declared in *Figaro* recently that one cause of Premier Pinay's fall was his war against alcoholism. M. Mauriac's words describe a situation which should be familiar to Americans. "Between the slum and the bistro," says Mauriac, "between the bistro and the prisons and mental hospitals, there is a constant circulation of misery, crime and insanity. . . . What shall one say when a president of the council, as soon as he shows intentions of wanting to interfere, however slightly [with the alcohol traffic], finds two-thirds of the National Assembly rising up against him in fear and anger? M. Claudius Petit, minister of reconstruction, had an idea for snatching good from evil, for using alcohol to do away with slums [by a tax on alcohol]. The rage loosed in the assembly by this simple proposal was incredible. But it soon became clear where the shoe pinched them all, regardless of party. The proposal of this imprudent minister made it necessary for them to expose themselves; some persons in political life get their living from that which is destroying the race. The poisoning of the race has become a parliamentary necessity." *Les Echos* commented: "France is scientifically organized to make the fortune of the distillers and purveyors of drink. . . . Here is a very powerful combination of interests which has been able to revive and profit by certain psychological factors and which is slowly destroying the French people." There are nearly 4 million "problem drinkers" in America. Our national drink bill is $9.2 billion, and the tax collector gets $3.3 billion of that. We have politicians whose political, if not economic, lives are intimately tied up with the traffic in alcoholic beverages. Are we so different from the French? It has been a good many years since an American political leader—especially one of cabinet rank as were Premier Pinay and M. Petit—has dared to make a comparable proposal for control of our liquor traffic. The reason undoubtedly is that our politicians are convinced that any suggestion of serious interference with this source of tax revenue would bring down similar penalties on the head of the suggester.

Can a School Be Public And Parochial?

IN ILLINOIS 22 public schools are also listed as Roman Catholic parochial schools. When the state department of public instruction was asked whether a school receiving public funds could also be controlled by the Roman Catholic Church, it answered in effect that it did not know. It admitted that a number of schools seem to have a double loyalty, but said the Illinois courts had not clarified whether the use of public funds for their support was legitimate. Meanwhile this department raised no objection to this questionable use of money raised by taxing all the people, mainly because nobody challenged its course of action.

Recently the challenge came. In Johnsburg, Mrs. John Larson, a Lutheran, went to court and charged that her children were illegally being compelled to attend a Roman Catholic school. The public school there burned 15 years ago. The pupils had been "temporarily" transferred to the parochial school, and soon the parochial school became "public." The only change was that Catholic parents ceased to pay the bills and support came from the public treasury. When a move was made to build a consolidated school, the local priest passed out word that anybody who voted for consolidation had better plan to move. Consolidation lost, and everything went along smoothly until Mrs. Larson challenged the legality of a situation where all the teaching is done by nuns in their religious garb, where the schoolroom is festooned with religious symbols, where the textbooks are Roman Catholic, and where the activities of the Catholic church across the street and those of the school are constantly intermingled. Mrs. Larson is acting in cooperation with the Chicago division of the American Civil Liberties Union, and has two attorneys, one of whom, Joseph Waynne, was discharged from his post of township attorney when he agreed to take Mrs. Larson as his client. The filing of the suit is long overdue. The situation which has developed in these 22 communities is directly contrary to the principle of separation of church and state, and it should be stopped in Johnsburg and everywhere else.

On the Nature Of 'Honors'

WHAT is an honor? Winston Churchill, 78 years old, knelt before his queen the other day, was touched on both shoulders by a ceremonial sword, and rose a Knight of the Garter. From that moment he became (except to the *Chicago Tribune*) "Sir Winston." The British press and public will have to try to accustom themselves to the new form of address, though we expect that if the Conservative leader fights another general election there will be no lack of "Good old Winnie" shouts from the crowds. The Churchill knighthood will not remove him from the House of Commons. "It enables him," says a newspaper report, "to keep his post as prime minister and at the same time provides a form of address that carries respect." The last phrase set us to pondering. "A form of address that carries respect." Sir Winston? Is there more respect in this than in the words which have made history: "Mr. Churchill"? Most Englishmen—and Americans too, for that matter—will say, "If the old boy wanted it, he's certainly earned it. He could have had a dukedom for the taking. Why cavil at this? If he wants to be known to history as Sir Winston Churchill, K.G., as well as C.H. and O.M., why not?" Why not indeed? Yet we cannot repress some republican rumination on the nature of civic honors. Has this Order of the Garter honored Mr. Churchill, or has Mr. Churchill honored the Order of the Garter? Do any titles actually confer distinction? We have known ministers who were eating their hearts out for a doctorate of divinity . . . well, never mind that. Perhaps it helped Max Aitken, that son of a Canadian parsonage, to be lifted out of the crowd as Lord Beaverbrook. Yet we find much truth in the comment of Lord Beaverbrook's London *Daily Express*: "Nothing is gained and something is lost by adding adornment to a name already, and for all time, made splendid by deeds." Nevertheless, we wish much more of life and happiness to Sir Winston.

Jehovah's Witnesses Lose—and Win

EVEN when Jehovah's Witnesses lose a case in the Supreme Court they seem able to lose it in such a way as to make another contribution to building the legal structure of civil liberty. When the press associations reported on April 27 that the Supreme Court, by a 7-to-2 vote, had decided against the appeal of a Jehovah's Witness from a fine imposed in New Hampshire, that looked at first glance like a reversal of the Witnesses' almost uninterrupted series of victories in the nation's highest court. Closer scrutiny, however, showed that the defeat suffered by the Witnesses in this case was anything but complete, and that it contained certain elements which those who struggle to uphold civil liberties and freedom of religion are likely to find of increasing importance as time passes. The court did, indeed, hold that the Witness who was fined for holding a meeting without a permit in a public park in Portsmouth, New Hampshire, must pay his fine. But it also held that he had taken the wrong method of protesting against his arrest. He should, said the court, have sought a writ of mandamus to force the licensing official to issue him a permit. If he had done that, and then been refused his permit, he would have been on solid legal ground. For the court held that the Portsmouth authorities had no right to deny Jehovah's Witnesses, or any other religious body, a permit to conduct a religious meeting in a public park. So that, in upholding the fine, the court at the same time laid down a sweeping rule covering the relation of local ordinances to the guarantees of the First Amendment. Moreover, in a vigorous dissent Mr. Justice Douglas said: "The command of the First Amendment—made applicable to the states by the 14th—is that there shall be *no law* which abridges those civil rights. The Constitution commands that government keep its hands off the exercise of First Amendment rights. No matter what the legislature may say, a man has the right to . . . deliver his sermon without asking anyone's permission. The contrary suggestion is abhorrent to our traditions."

Ohio May Be the Next State

HAWAII expected to be the next state admitted to the union, but its hopes for that distinction are slim. On April 27 the House interior subcommittee on territories voted unanimously to recommend that Congress admit Ohio, and this recommendation will probably pass quickly and without opposition. It seems that antiquarians have discovered that the Congress which, 150 years ago, approved the constitution and boundaries of the territory then applying for statehood, never got around to adopting the resolution of admission. So, technically, Ohio has never been in the union. Does that mean that all the acts of legislation approved by Congresses in which representatives of Ohio sat have been invalid? To guard against any such claim, the resolution admitting Ohio will be post-

dated to March 1, 1803. . . . The Presbyterian Church, U.S.A., increased its membership last year by 43,924. The total now is 2,526,172. Last year's additions reached 114,607. Both baptisms and Sunday school enrollment were at an all-time high. . . . Justice Jacob Panken of the children's court of New York may have started another celebrated legal case on its progress through the courts when, on April 28, he ruled that a child's religious affiliation could not be changed without the consent of both parents. A four-year-old boy, born to a Jewish mother and a Greek Catholic (not Orthodox) father, was first circumcised as a Jew, then—while the mother was hospitalized and without her knowledge—baptized by a Roman Catholic priest at the request of the father. Justice Panken held that the child should be returned to the mother's custody, if she could care for him, and that he was still to be regarded as a Jew. . . . About 600 foreign Roman Catholic missionaries are reported from Hongkong to remain in China. Among them are 31 Americans, including five bishops. . . . The attack on Christian missionaries in Israel, issued by the chief rabbinate, has been protested by Schalom Ben Chorin, a leading journalist, in *Jedioth Chadashoth,* a German Jewish paper published in Israel. The rabbinate's attack began with the words: "Over 400 emissaries of Satan, missionaries—among them baptized Jews, traitors to their origin—have settled like a swarm of locusts on the land." Mr. Ben Chorin calls this "unworthy of our highest religious authority" and "unworthy of a democracy."

Chaos in Compassion

ONCE MORE the extension of aid by Christian people to suffering humanity is leading to fragmentation of effort at home and competition abroad. During the Second World War the proliferation of enterprises of compassion finally led to the establishment of Church World Service. This inclusive organization with its broad basis of support was intended to be and actually became a fairly adequate channel for the considerable efforts of Christians and their churches to soften the vast cruelties of war and want. When Church World Service became a part of the National Council of Churches and when it joined the Division of Foreign Missions and established a close working relation with the foreign mission boards, many church leaders hoped the answer had been found to the old problem of getting a greatly needed Christian ministry performed "decently and in order."

It is now clear that part of the answer has been found, but not all of it. When the highly useful interfaith enterprise known as CROP (Christian Rural Overseas Program) reached the point where the immediate crisis it was established to meet had been met and it had to reorganize or fold up, CROP became a program of Church World Service. It continues its important service under those auspices. Meanwhile, however, a considerable number of other groups have entered the field. Frequently they show a creative imagination which too often is lacking in conventional missionary or benevolent enterprises. One of the newest such projects is World Neighbors, Inc. Others are CARE, the Heifer project, the Golden Rule Foundation, Meals-for-Millions, the Save the Children Federation and the Christian Children's Fund. This list is by no means exhaustive.

I

It is no disparagement to these enterprises, which so far as we know are worthy and conscientiously administered, to point out that when they are considered together certain problems arise. While there are undoubtedly exceptions in the above list, their development usually begins when a man with an idea establishes contact with a man—or a few men—of means and compassion. When other individuals respond, and the idea gains acceptance as it circulates, an organization is established. It expands and in the course of its work of mercy it develops habits and makes commitments. It institutionalizes. It assumes continuing obligations to members of its staff and to recipients of its aid. This in turn creates a greater need for funds, and especially for a dependability of income which individuals often cannot supply. So approaches are made to local churches, to councils of churches, to denominations. For in almost every case the individuals whose first response gave the idea currency were Christians.

This is not to suggest that organizations whose work is consistent with the ministries of the churches are at fault in turning to the churches for help sooner or later in their development. The fault, if any, lies in their not being able to see the work of the church as a whole from the beginning and in the churches' own slowness to grasp new methods and opportunities. Actually, much that now lies at the heart of church life started in the inspired cooperation of Christians who stepped outside the existing organization of the church to start Sunday school societies, missionary boards or councils for Christian social action. There is good reason at this time for thinking that the specialized ministries now being carried on by some of the voluntary Christian associations will and should be integrated into the work of the churches.

II

It is well known that for some years the foreign mission boards have been under pressure to develop new forms of Christian service abroad. In general these have to do with the impact of industrialization and with the development of adequate forms of Christian ministry to rural life. The uprooting of vast numbers of people in recent years, the acute suffering of millions, the disruption of war—all these have increased the need for Christian service and greatly expanded the effect such service would have if it were rendered. Such programs as that which John Reisner of the Agricultural Missions Foundation advocated in the statesmanlike report he brought back from a world tour in 1947 still remain largely unrealized. For the last eight years Frank Laubach's voice has also been raised in insistent but as yet largely unmet challenge. And the pity is that most missionary strategists agree in principle that these men and others who speak in the same way are right as to what should be done.

Why then hasn't it been done? Why have the church boards devoted major efforts along the old lines even

though they realized that this policy would result, as it is resulting, in a proliferation of extra-church organizations manned and supported by persons who have caught the vision of the new day's needs and possibilities? The answer usually given is that the boards are in a rut, that they need new leadership, from abroad as well as from this country. The Christian Century has made that observation more than once, and will undoubtedly have reason to return to it. But another factor must also be taken into account. It resides in the fact that most of the foreign mission boards are barely holding their own in receipts. Even though their dollars have lost in purchasing power because of inflation, they have had a great deal of trouble in keeping their income from plummeting.

Part of the explanation why the mission boards have turned a deaf ear to most appeals for new forms of service is that all their resources are required to meet their commitments to personnel on the field and to projects which are already well established. In other words, the missionary enterprise exhausts its energies and its funds to maintain the institutional patterns of the last generation. These patterns in turn help determine the form of the financial promotion by which they are supported, and any attempts to change them meets determined denominational opposition. More than once in recent years denominational financial promoters have attempted to use the power of the appeal for the relief of human needs to undergird institutions whose relation to those needs was something less than immediate.

III

What is the answer to this situation? An answer will have to be found, as the growth of the independent organizations bears witness. They are rising to meet new world opportunities for Christian service and to use the new methods which are available for the Christian cause in our time. They will inevitably exert increasing pressure on the organized life of the church until church leadership acts to meet their challenge. One way in which that action can take place is for the denominations to make it possible for the churches to cooperate on community lines. Organized community efforts which enlist all cooperatively minded churches and all the organizations of the churches—young people, men and women—must inevitably be built around the causes which have the greatest human interest and appeal. For many of these causes the Reisners, the Laubachs and their pioneering colleagues speak.

A beginning at the community approach has already been made. The N.C.C. department of United Church Women has brought together all the women of cooperative churches on a community basis. Without much opposition from the denominations, it now raises $300,000 each year on the World Day of Prayer, and another $34,000 on World Community Day, with $150,000 in gifts in kind on the latter day. The United Christian Youth Movement, on a much smaller scale, attempts to do something similar. What is to prevent the new organization, United Church Men, from developing along similar community lines? Church World Service offers its excellent facilities for channeling the world interests of such communitywide Christian enterprises straight to the missionaries of the churches abroad. They constitute the C.W.S. staff abroad, with the entire approval of the denominations. This community approach offers one way in which the churches can reduce the chaos which again seems to be creeping up on the agencies of compassion.

In the Luther Tradition

MARTIN LUTHER's defiant "Here I stand!" echoes today in East Germany. The bishops of the United Evangelical Lutheran Church in Germany—the V.E.L.K.D.—who told the Communist government of the Soviet zone that the wrath of God will punish those responsible for the "inhuman" treatment being suffered by Christians were facing as implacable a power as the great Reformer faced at the Diet of Worms. They took their stand for freedom of conscience with as much boldness as did Luther when he stood before Charles V. If there have been misgivings lest Lutheranism has lost its Protestant heritage of courage in the land of its birth, the defiance of government persecutors signed by the bishops at the recent all-Germany synod of the V.E.L.K.D. should set them at rest.

Three Lutheran bishops in particular deserve credit for placing their names on the synod's protest, for the dioceses of these three lie within the Soviet zone and they knew that they must go home from the Berlin meeting to face the civil authorities whom they had addressed in such scathing terms. These courageous men were Hugo Hahn, bishop of Saxony; Niklot Beste, bishop of Mecklenburg; and Moritz Mitzenheim, bishop of Thuringia. On the document they signed, as proof that they spoke for all German Lutherans, stood the names of four West German bishops—Hanns Lilje, bishop of Hannover; Martin Erdmann, bishop of Brunswick; Wilhelm Halfmann and Reinhold Wester, bishops of Schleswig-Holstein. Bishop Lilje, as the Communist authorities know, is also president of the Lutheran World Federation.

I

By their act of defiance the Lutheran bishops served notice on the East German government that the church persecution which it has been building up will hereafter be resisted openly, with every resource at the church's command, and if necessary to the death. Communist moves against the church in predominantly Protestant East Germany began so gradually, and over such relatively unimportant matters, that for a long time doubt persisted as to whether there was any actual intent to persecute. Recent measures have destroyed this doubt. Now the church knows that it is fighting for its future. It has brought the issue into the open and met it head-on. And as Bishop Lilje has warned the East German government, it intends to "see to it that the whole world learns about the terror measures used by the Communists and about the complete untruth of the charges they are making against Protestant pastors and the Junge Gemeinde." (The Junge Gemeinde is the church youth organization against which the communist attack, at the moment, is mainly directed.)

As readers of The Christian Century must be aware, if they have read its news reports, editorials and articles deal-

ing with East German developments over the past year, Protestantism there has been steadily moving toward a crisis in its relations with the Communist government. Two years ago, even a year ago, emphasis in accounts of church life in the Soviet zone was on its normalcy. Church services were proceeding in the accustomed fashion. Bishops and other church officers were carrying on their administrative duties without hindrance. Lay conferences and youth meetings were flourishing. A certain discretion in pastoral and other church utterances seemed wise, but on the whole the communist claim to religious freedom was plausibly substantiated.

Then the picture began to change. In recent months it has changed rapidly and radically. At least fifty Protestant pastors, church officials and lay leaders have been arrested. Several others have simply disappeared; it can only be surmised that they are in some sort of custody. A report issued on April 24 by the U.S. high commissioner's office stated that 300 members of the Junge Gemeinde have been seized. Prison terms ranging up to 12 years have been imposed on the four Protestant pastors and two Roman Catholic priests who have so far been tried for alleged "anti-state activities." Church papers have been forced to suspend or drastically reduce their size and circulation by reductions in their allocations of paper. Church funds have been so curtailed that pastors' salaries, already pitifully low, have had to be cut another 10 to 30 per cent.

II

Some of these moves, like the one when the East German government served notice that theological departments would no longer be maintained in the universities supported by state funds, can be regarded as logical developments in the struggle to separate church and state. This struggle is going on in both parts of Germany today. It is complicated by all the past of German church history and tradition. Much as the bitter experience of the Hitler years served to warn German churchmen concerning the dangers involved in being tied up with the state or dependent on the state, the old state churches still often give the impression of wanting to eat their cake (of tax support) and have it (freedom from state control) too.

Naturally, this issue of church-and-state separation has become a burning one in East Germany. An officially Communist government has cut down progressively the state funds for church support. On January 1 of this year it stopped the municipal collection of church taxes. That is consistent with the character and philosophy of the government, and in the long run could prove a good thing for the churches. But now the government has moved to hinder the churches from raising in voluntary ways the funds which they need to make up the tax income they have lost. It has refused to allow Protestants in the East zone to conduct the spring fund-raising campaign on which they counted. In other words, it is trying to insure that separation of church and state will lead to the financial strangulation of the church. Only the heroic determination of bishops and pastors to endure on whatever pittance the churches can raise under such adverse conditions is thwarting this government line of attack.

As was said above, however, the main communist attack at the present juncture is directed against the Protestant youth organization—the Junge Gemeinde. In this respect the strategy of the East German state for eventual destruction of the church differs little from that followed by Hitler, who forced his Hitler Jugend to supersede the youth organizations of the churches during the National Socialist period, and by the Russian Communists, who are relying on the circumscription of youth activities in the Russian churches gradually to kill them off at the roots. If the churches in East Germany can be cut off from their youth, the communists figure, they will be condemned to eventual, if slow, eradication.

III

The attack on the Junge Gemeinde has been savage. *Junge Welt,* the organ of the communist Freie Deutsche Jugend, has called the Protestant youth organization "a terror group aimed at sabotaging Germany's reunification," and has demanded its "complete extermination." The Lutheran bishops' statement asserted that "we know of many cases of young men being expelled from school and prevented from completing their education because they would not renounce membership in the Junge Gemeinde." In East zone high schools students are being required to sign a declaration reading in part: "Diversionist organizations are organizations of the Catholic and Protestant churches, particularly the Junge Gemeinde. As responsible German youth we must fight these organizations. The Socialist Unity [Communist] party is the educator of youth. I promise always to recognize tenets of the party."

Despite the fact that communist world policy is supposed at the moment to be seeking an easement of tensions, the drive of the East German government against the Protestant youth organization is being intensified. On April 27 the ministry of the interior issued a statement which the press interpreted to mean that the Junge Gemeinde had been declared illegal and that membership in it would be considered cause for legal action. The Junge Gemeinde, said this statement, "is merely an agency of the German fascist terror organization, Bund Deutscher Jugend, working under a religious mask for the warmongers in Bonn and the U.S.A." As might have been predicted, courageous Bishop Dibelius, whose diocese lies in both zones, countered at once with an exhortation to Protestant youth to stand firm against intimidation.

It is communist pressure of this sort, which the bishops say "threatens to become unbearable," that is driving thousands upon thousands to flee from East Germany. Most of these refugees, who are now flooding into the western zone, are Protestants, for East Germany is 83 per cent Protestant. They flee with only the handful of possessions they can tuck in a brief case or a paper sack, in order not to arouse the suspicions of the border police. They are among the most pitiable victims of the cold war, for West Germany, with its population already swollen by almost 10 million refugees from other regions taken over by the communists and its terrible problems of postwar recovery, cannot take care of them, and they have nowhere else to go.

In the main, these are the communist victims President Eisenhower had in mind when he asked Congress for emergency legislation to admit 240,000 in the next two years in addition to the regular 154,000 annual immigra-

tion quotas. Senator Homer Ferguson of Michigan has introduced a bill in Congress to grant the President's request. Our information from Washington is that this bill is likely to have only perfunctory support from Catholic and Jewish quarters; if the Ferguson bill is to pass it will be only because the Protestants of the United States get behind it. If it does not pass, the German Protestants who have fled from the communist tyranny will be doomed to misery so tragic that, compared with their lot, even life under a Red dictatorship will seem preferable.

Meanwhile, the Protestant pastors in East Germany are standing by their congregations and their faith. The defiance of communist persecution which their bishops expressed in words in their recent manifesto, the pastors are expressing in their lives. The church is closing its ranks to face the communist storm. Its experiences during the Hitler years have helped to prepare it, to stiffen it, for what it must confront now. The determination which it is showing offers assurance that, if communist policy in East Germany does not alter quickly, the Communist party rulers in that region which produced Luther and his great comrades of the Reformation will be taught the lesson which the church taught Hitler.

Travel by the Train

EDITOR THE CHRISTIAN CENTURY:

SIR: Dean Inge, of St. Paul's Cathedral, is not remembered primarily as a poet. But he was once moved to compose four lines in adaptation of a hymn which are cherished by addicts of surprise endings. He said that the favorite hymn of many church people was:

> They climbed the steep ascent of heaven
> Through peril, toil, and pain:
> O God, to us may grace be given
> To travel by the train.

As one surveys the ecclesiastical scene in some places, one must admit that train travel has been heavy. The painful ascent to heaven through peril and toil has given way to more comfortable travel on a Vista Dome Express, which permits an interesting view of the scenery, along with rest to the muscles of the soul. These passengers do not ask to be

> . . . carried to the skies
> On flowery beds of ease.

All they ask is to ride in a Pullman.

A century ago Nathaniel Hawthorne noted a change in travel habits in his story "The Celestial Railroad," which tells how later Pilgrims rolled comfortably along the old road of Pilgrim's Progress, with no stops in the Valley of Humiliation or Doubting Castle and no battle with the fiend, Apollyon, or with Giant Despair. There was, however—wasn't there?—a stopover at Vanity Fair.

Elimination of peril and toil has made great strides since Bunyan's and even Hawthorne's day. Old words, such as "*agonize* to enter the strait gate," have been discarded as obsolete. In a world devoted to comfort it is fitting to have a comfortable religion. As one woman said ecstatically to another, "We have the most up-to-date church in the country. We have inner springs in the pew cushions." Evidently more attention to inner springs than to the inner man. Perhaps fifty-two sermons a year on "You, too, can be a Big Booming Success."

A comfortable, enjoyable religion is sketched in a poem by William Blake in his *Songs of Experience*:

> But if at Church they would give us some Ale,
> And a pleasant fire our souls to regale,
> We'd sing and we'd pray all the live-long day,
> Nor ever once wish from the Church to stray.
>
> Then the Parson might preach, and drink, and sing,
> And we'd be as happy as birds in the spring; . . .
>
> And God, like a father rejoicing to see
> His children as pleasant and happy as he,
> Would have no more quarrel with the Devil or the Barrel,
> But kiss him, and give him both drink and apparel.

That is extreme, and more than a bit vulgar. Blake seems to have written it as a protest against a religion of gloom. But it is not too distant a caricature of what would seem to many an ideal religion, with perils and penalties neatly eliminated. Great progress has been made for many since the days when "some were tortured, . . . Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two . . . destitute, afflicted, ill-treated." Instead of those doleful words, it can now be written: "Through faith they dismissed all their worries, achieved a harmonious adjustment to the world, and obtained a state of beatific relaxation."

Traintime! All aboard!

Yours,

SIMEON STYLITES.

VERSE

Sky Rope

SMALL PLANES are towing lines across the sky,
But angry winds will never let them tie
The hands of God, who weaves new peace and hope,
And is not fettered by such fragile rope.

MANFRED A. CARTER.

Christ: A Profile

I SEE him on the shores of Galilee,
A light breeze ruffling his soft raven hair
And the blue radiance of the wave-fringed sea
Casting a mirrored halo on the pure
Sanctuary of his face; while folds of sand
And scallop-shell and weed form arabesques;
At his feet the chosen Twelve; in his eyes
Light. He blesses them, the sinners and the sinned.

Thus time has pictured him throughout the years:
Not martyr for a hopeless cause, but Lord
Of the lowly and the fallen, Prince of Peace—
His feet pierced by the gray nails and the cold stars,
And washed in the salt of the Magdalene's tears.

STANLEY RAJIVA.

India.

One Senator's Conscience

By Margaret Frakes

NOT ALL congressional investigations are conducted in a manner designed to keep the name of the committee chairman in the headlines every day. One senator who is quietly determined to carry on her probe in a manner befitting the dignity of the United States government is Margaret Chase Smith of Maine. Her determination explains why a nation which hears daily of McCarthy, of Jenner, of Velde remains happily oblivious of Smith.

Yet the investigation being carried on by an armed forces subcommittee under Mrs. Smith's chairmanship may produce results more significant than those of any other investigating body created by the 83rd Congress. Its purpose is to get at the truth concerning ammunition shortages in Korea. When all the information it has turned up in several weeks of intensive probing has been evaluated, recommendations may be forthcoming which will revolutionize the entire system of military procurement. They will thus tie in with the work of another Senate group under Mrs. Smith's chairmanship—the government operations subcommittee on reorganization.

I

Senator Smith *could* make the front pages every day. Instead, she levels no sensational charges, defames no government employee, refuses to "leak" unevaluated information, infringes on the civil rights of no witness.

On a recent afternoon I watched the Smith subcommittee on munitions shortages in action. It was a heartening experience. That morning I had heard Bishop G. Bromley Oxnam tell the Associated Church Press of the propaganda currently being aimed against him throughout the nation on the basis of unevaluated charges supplied gratuitously by a House investigating group, of his conviction that the committee chairman was little interested in getting at the truth.

It was obvious at once that this investigation was different. The atmosphere was serious but not tense; the questions pointed but not inflammatory. Senator Smith put them courteously, with a smile, to the witness, a defense department official under the former administration. You sensed that here was no inquisition slanted toward the headlines. No effort was made to trap the witness into contradicting his earlier testimony. The inquiry probed patiently to learn the truth, with a fairness and purposefulness which enlisted the witness' cooperation and brought out information pertinent to the committee's task.

II

To those who have watched Margaret Chase Smith's legislative career, the unobtrusive but effective course her subcommittee has pursued is no surprise. A Republican, she is the only woman now in the Senate and is the first to be elected to that body entirely as a result of her own efforts. That was in 1948, after she had defeated three men in the Maine primary. One of them was the incumbent governor, backed by the regular Republican organization. She had already served eight years in the House, having been first elected to succeed her husband, who died in 1940.

Mrs. Smith has been included among the seven "best senators" on at least two polls by journalists and political scientists. But if she had done nothing in the Senate but deliver a certain speech to the upper house on June 1, 1950, her claim on the gratitude of the American people would be secure. That was when, after deep soul-searching, she delivered her stirring "Declaration of Conscience," a statement she had formulated and persuaded six other liberal Republican senators to sign.

"I am not proud of the reckless abandon in which unproved charges have been hurled from this side of the house [nor] of the obviously staged, undignified countercharges that have been attempted in retaliation," she said. "The American people are sick and tired of being afraid to speak their minds lest they be politically smeared as 'communist' or 'fascist.' The American people are sick and tired of seeing innocent people smeared and guilty people whitewashed. . . . It is high time that we stopped thinking politically as Republicans and Democrats . . . and started thinking patriotically as Americans. It is high time that we all stopped being tools and victims of totalitarian techniques—techniques that, if continued here unchecked, will surely end what we have come to cherish as the American way of life. Those of us who shout the loudest about Americanism in making character assassinations are all too frequently those who, by our own words and acts, ignore some of the basic principles of Americanism—the right to criticize . . . to hold unpopular beliefs . . . to protest . . . [to carry on] independent thought."

Few statements made on the Senate floor in recent years have evoked such appreciative response from rank-and-file citizens. The press echoed the enthusiasm. "A much needed breath of air in the fetid atmosphere," the *Washington Star* called it. Said the *New Republic*: "Where men have caviled and equivocated and slandered, Mrs. Smith, with a simplicity that increased her stature, spoke words that caused certain of her colleagues to become mute—at least for a moment. [She] has indicated the way back to that era when the Republican party was the greater and stronger because, confident in its own strength and its idealistic purposes, it was unafraid."

Among Senator Smith's own colleagues, however, the response was less enthusiastic. *Newsweek* reported that except for praise from Alexander Smith of New Jersey, the reaction of Republican senators who had not joined in the declaration was that of "public silence." As for Senator Joseph McCarthy of Wisconsin, he apparently took the declaration as a personal affront. He bided his time, and six months later got his revenge. Enjoying increased power in the 82nd Congress, he became the ranking Republican on the committee now known as "government operations," of which Mrs. Smith was also a member. One of his first acts was to get her ousted from her membership on the

choice subcommittee on investigations. She was "banished" to the government reorganization subcommittee, which at that time had little to do. As it has turned out, however, that subcommittee has under the Eisenhower administration become one of the most important in the Senate; and Mrs. Smith will have responsibility for steering through the upper house the departmental reorganization plans formulated by a White House commission.

III

Senator Smith had few free moments during that second week in April when I watched her conduct the munitions inquiry, what with subcommittee meetings daily until late in the afternoon and preparations to make for continuing explorations at sessions coming up. But she found time to consider and answer a number of questions pertinent to the current concerns of American church members. Here are the questions I asked and the answers she gave me:

What of that 1950 Declaration of Conscience? Is there a need in Congress today for the principles it set forth?

"Definitely. The conditions it deplored have improved very little. I still stand by the statement as I made it on the Senate floor; in fact, I reaffirmed it in a nationwide broadcast last week. I believe, however, that the great majority of the present Senate members are keenly aware of the need to put patriotism above partisan interests. I am sure I could find six senators to join me in a similar declaration."

What chance is there that the appeal by the National Council of Churches (since echoed by the National Catholic Educational Association) for the adoption of "fair and dignified" procedures by committees investigating colleges and educators will find a response in Congress?

"I cannot give any assurances because I cannot speak for the members of the committees making the investigations. As to the concern expressed by churchmen over the ovation given by his colleagues to Representative Jackson after his attack on Bishop Oxnam, I could not say what such applause signifies. I am sure, however, that it does not mean that the overwhelming majority of the members really feel that the churches are 'Red' or have become agents of communism."

What about the trend in some investigations—those conducted by Senator McCarthy, for instance—toward "trial by slander," toward accusation of individuals unprotected by the courts' tradition of "due process" and "fair trial"? Is there hope that such methods will be discontinued?

"I cannot speak for Senator McCarthy. I can give you no assurances one way or the other about him or his methods. As for myself, I made myself as clear as I knew how on the 'guilty until proved innocent' method when I put the Declaration of Conscience before the Senate in 1950. I have not changed my mind in the least. I think that method is as un-American, as communistic, as anything on the American scene today."

Mrs. Smith can speak from experience, for she herself has successfully met "Red" charges made against her on the basis of her support of liberal causes. In her primary race for the Senate in 1948, she was confronted with widely circulated "smear" sheets purporting to show that her voting record through her eight years in the House revealed her to be "un-American" and "un-Republican."

"I was in business before I entered Congress, and as a business woman I respected the principle that real success cannot be gained by running down your competition," she says. "I had hoped my opponents would respect that principle. I was campaigning on my record, not on their shortcomings or mistakes. But things had reached the smear stage, and lest silence on my part be misinterpreted I drew up a statement pointing out errors in fact in general statements and analyzing in detail the charges about my voting record." Mrs. Smith first pointed out that the charges were based on only 242 of over 1,500 recorded votes. Then she demonstrated that the votes cited as proving her "Red" were wise, that most of them were identical with those cast by the Republican leadership. "The only way to meet such charges is by a straightforward, detailed presentation of the facts," she says.

IV

Senator Smith reiterated her concern over any invasion of the right to freedom of conscience in response to a question as to how councils of churchwomen could follow up their last fall's pre-election campaign to arouse interest in "seeking righteousness for the nation"—particularly in preparation for next year's congressional contests.

"Let them do the same thing again, dealing with issues that arise as the candidates present their cases," she advised. "For instance, one vital issue such groups might concern themselves with would be the protection of individual freedom, of the right to disagree without being accused of being procommunist or profascist. Another would be to interpret and proclaim the meaning of the fundamental American right to be presumed innocent until proven guilty."

Women in groups such as councils of churchwomen can make their influence count most effectively, Senator Smith believes, by joining political parties and working hard and courageously on the precinct level, rather than by discussing politics from a detached viewpoint or treating it as a "society" sort of activity. As groups, they can be most effective by expressing their joint views publicly. If they approach candidates individually, she feels, they run a serious risk of "rubbing them the wrong way."

"The opportunities for women in politics are expanding, but the expansion will be slow," she believes. "A woman must have the same qualities for political success as a man, but in greater abundance. The qualities she most needs, as distinguished from those most essential to a man, are unlimited courage and patient perseverance. It is true of any work or profession outside the home, of course, that a woman must be at least twice as good as a man in actual performance to get anywhere. I realize that my position in the Senate is unique, but I don't recall ever receiving any favors because I am a woman. When I speak on the Senate floor, my words get just as much attention as those spoken by any of my ninety-five colleagues."

Favors on the basis of sex aside, the many Americans who have been encouraged by the sanity and dignity of Margaret Chase Smith's senatorial performance may be pardoned for hoping that when she rises to speak those ninety-five other senators will pay her *more* than the usual attention. They can afford to listen to a senator whose conscience so unerringly determines her convictions.

Working Together on Main Street

By Graham R. Hodges

THE TICONDEROGA, New York, Association of Churches is open to any church in the area, be it Protestant or Catholic, which will subscribe to its purpose and officially appoint two lay and one ministerial delegates. There are six churches in this town of 5,000. About half the population is Roman Catholic. The other churches are, in order of size: Methodist, Episcopal, Baptist, Congregational, and Wesleyan Methodist. The Assembly of God, which considers this an unchurched area, is erecting a small church with missionary funds. When they finish we will be seven.

All the above six, except the Wesleyans, have been here about as long as the incorporated town—150 years or so. Each has had its lean and fat years, with the alternation of hard and prosperous times that is typical of local churches. Interchurch cooperation has also had its ups and downs. When the Congregational church was built in 1808 the Baptists and Episcopalians helped build it and used it for over twenty years, until they erected their own houses of worship. Since 1900 the attitude of the churches toward each other has generally been friendly, and they have planned and held various joint worship services and schools of religious education. However, all cooperative ventures, and indeed even the attitude of church members toward each other, depended on the pastors.

A Fortunate Coincidence

When the writer came to Ticonderoga in 1949 interchurch cooperation was at ebbtide. But about that time, by fortunate coincidence, all the Protestant churches changed pastors, so that within a few months all pulpits were occupied by newcomers. Except in one instance, where a very cooperative man was replaced by a minister who would countenance no official traffic with the rest of us, all the new pastors proved to be cooperatively minded.

A few planning meetings were held by four of the pastors. One day this question came out: Why should interchurch cooperation in our town, so much desired by most people, depend so largely on the views and feelings of transient ministers? Why shouldn't there be a council of churches, even in this small town, which would go on regardless of changes in the pulpits?

Church boards were consulted. Two exploratory meetings were held in the Baptist church, with a Methodist layman as temporary chairman. A committee was appointed to draw up a constitution. The pamphlet *How to Start a Local Council of Churches* was secured from the New York state council of churches and was most helpful. After two serious sessions to which each church sent two lay persons and its minister, a one-page constitution and by-laws were agreed on and prepared for presentation to the churches.

Then we struck a snag. Only the Methodists and Congregationalists could enter. It seems that a self-appointed prophet, a Bible missionary from New Jersey, had taken it upon himself to warn the Baptists—or some of them—and the Wesleyans that the local council movement was straight from the devil. When the constitution was presented to the Baptist church meeting a clear majority was for it, but because a minority was uncertain the pastor and deacons wisely decided to postpone action. Last fall, after several months of prayer and education, common sense asserted itself and the Baptist church meeting accepted the council idea with no word of dissent.

'Council' vs. 'Association'

The council was formed at a meeting in the Methodist church, people from three churches signing the charter. But we didn't yet have the Wesleyan Methodists. Their delegation said that if we would change the title from "council" to "association," they were sure their people would join. They deeply and sincerely desired to be in the group, but the word "council" was poison to many of their members. After a few frank discussions involving the Virgin Birth, freedom of majorities, practical realities, and whether it was better to have a "council" of three or an "association" of four, we decided that four was better than three. "Association" it became, to everybody's contentment.

We meet quarterly. Two lay persons and one pastor from each church make up the association. Officers are elected for one year. A Methodist farmer, who has striven for years for ecumenical organization, is the president. The association has taken over all the functions of the ministerial group, which consisted mainly in arranging the joint services for Ash Wednesday, Holy Week, Good Friday, Thanksgiving and Reformation Day.

An Encouraging Beginning

Thus far we have held two meetings. In our January meeting we decided to sponsor an alcohol education program, engaging as instructor a near-by college professor who attended the Yale Summer School of Alcohol Studies. This may not seem like much of a beginning, but ours is a community where the use of alcoholic beverages is not seriously questioned. We have also decided to send a man down to Albany to attend the annual legislative dinner with our state senator and assemblyman as representative of the Protestant churches in this part of New York.

Most members of the association feel that it is time we made our voice heard on public issues of moral import. In an area where bingo and other forms of open gambling are more or less accepted, the association can alert the Christian conscience and give courage to timid souls who have convictions but keep them concealed.

The best thing about the association is the unanimous conviction of ministers and laymen alike that this is the way to do business. We feel that we now have a permanent, accepted channel of cooperation which will survive any unfriendliness between individual laymen or pastors. Thus the very existence of this body will tend to guide the selec-

tion of pastors toward those with a broad view of the Kingdom.

Another good result is that Protestant church folk now have a sense of solidarity they never possessed before. This will increase, since the association's long-term members are settled lay persons rather than ministers who come and go. We are sorry of course that the Episcopal church cannot yet enter our fellowship, but many feel that time may change that situation also.

Gradually the association will broaden its functions, not invading the individual church's prerogatives, but operating in neglected areas of "everybody's business," such as helping the state council of churches, perhaps taking an interest in delinquent boys and girls, and speaking the Protestant mind on matters of public interest.

That's the way we started our Association of Churches here in Ticonderoga. If it can happen here, it can happen anywhere.

In Defense of Labor

By David S. Burgess

RECENTLY it has become fashionable in Protestant liberal circles to criticize the labor movement. Chief among its current critics is Kermit Eby, former educational director of the national C.I.O. and now professor at the University of Chicago. Only four months ago Charles Clayton Morrison, former editor of The Christian Century, joined the ranks of the critics. (See the Century for January 21.) Fortunately, both are friends and sympathetic in their approach. Yet, in their anxiety to set forth their new insights, they have presented to the relatively uninformed layman a distorted picture of the total labor movement. They have used such emotionally colored phrases as "entrenched bureaucracy" and "autocratic leadership" with careless liberality. And they have failed to list the positive contributions which today's labor movement is making to the life of America.

Dr. Morrison has awakened to the undeniable truth that the labor movement is not without sin and that many well meaning churchmen have displayed a woeful ignorance of this fact. Then, like the husband who has come to discover that his wife has many human failings, he proceeds to describe the democracy of the labor movement as "akin to the democracy of fascism and sovietism," and concludes by calling upon all good churchmen "to condemn as morally and socially vicious the alleged right to strike."

Loss of Early Enthusiasm

Having first-hand knowledge of the A.F.L. and C.I.O., Prof. Eby is less severe in his description of the slow but almost inevitable institutionalizing of the labor movement. He pines for the exciting days of the thirties when he was among the "shock troops," when idealism, courage and sacrifice were the ingredients of the new unions. But today, he claims, the fire of enthusiasm is almost out. "The revolution has been stabilized." Well paid "pork-choppers" of this newly "entrenched bureaucracy" rule the unions. The rank and file, with decreasing interest and participation, are supposed to "applaud uncontested slates and agreed resolutions." All in all, the American labor movement has become complacent and inclined to middle aged mediocrity.

Despite the truth in these insights, the two critics err in their implied assumption that the whole labor movement suffers from middle age or bureaucracy or a combination of both. The fact is that local unions, international unions and the various labor movements of our nation differ radically in this regard. Around Chicago and other northern industrial centers, as Dr. Morrison claims, the labor movement may be settling back, since "many if not most of the injustices [which created the labor movement] have been corrected or are on their way to correction." But this is not the case in most of America, and especially in the south. Here union organizers are still slugged. The right of collective bargaining is flouted by employers. In such a hostile atmosphere, the average member regards the union as a "way of life," for he knows that the struggle must be continued.

Standing outside the circle of the 16 million union members of America are more than 40 million unorganized workers—agricultural laborers, retail clerks, white-collar employees, domestic and service workers. In time many of them will be seeking admittance to the labor movement, for despite Dr. Morrison's assertions a wealth of injustices still exist among working people and must be righted.

Problem of Institutionalism

In fairness, however, we must admit that the critics' basic analysis of the older and better established unions often rings true. The more enlightened leaders of American labor are acutely aware of this growing problem of institutionalism. Like any other human organization built on sacrifice and blood, the labor movement undergoes a change when its charter members pass on and leave in their place the leaders of the second generation. Many of these new officials rose in the movement *after* the battle for recognition had been won. They are now called upon to direct and inspire many union members who have never experienced a strike and who tend to take for granted the hard-won benefits of their own unions.

Aware of this problem of the second generation are President Walter Reuther and other new chieftains of the C.I.O. In Reuther's own union, the United Auto Workers, an active program of education has been launched to train the 60 per cent or more of the members who were too young to have participated in the early struggles of their movement. The same type of program has been started in the A.F.L. International Ladies Garment Workers Union. Good wages, war prosperity, TV seductions, and the con-

stant antiunion barrage of the "one-party" press tend to make some workers soft, content, uninformed about their own movement, and therefore easy prey to every passing wind of hostile gossip.

Ethics of Labor Power

The second basic criticism by these two friendly critics centers on the puzzling question of power—the ethics of "entrenched bureaucracy," as Prof. Eby terms it, and the "prodigious concentration of power wielded by a few men," in Dr. Morrison's phraseology. In all candor it must be granted that labor has often fallen victim to the vices of power. A few leaders have developed an inordinate lust for power and recognition. In an atmosphere of internal competition within a union, loyalty to a faction or a superior has often taken precedence over loyalty to the union or to the public welfare. As a result, favors, political jobbery and purges of the opposition have often been a part of trade union history.

But again the critics have failed to tell the whole truth. The simple fact is that, despite certain aberrations of the democratic process, most labor unions were founded and still operate on a democratic foundation. Unlike the officials of corporations, union presidents, executive board members and regional directors are elected by the membership in a referendum or at a convention, and in the end they are held accountable to all the union members.

At the same time, members have learned that their elected leaders must be vested with strong powers if the international union or the labor movement as a whole is to be effective and able to survive the onslaughts of hostile industrialists. Labor knows that in the mass industries of America, wage, hour and fringe decisions are not made by a single employer, but by a combination of employers working in close, day-to-day collaboration. This elemental fact of our semimonopolistic system of capitalism is the reason why the structure of an effective international union tends to parallel the structure of the industry it attempts to organize. Hence regional and industry-wide bargaining is absolutely essential to the preservation of industrial democracy, and elected union officials have to be vested with power. Without this concentration of power in the hands of the elected union leadership, collective bargaining in the great industries of America would be a mockery and giant corporations would rule undisputed.

Labor and Government Intervention

The necessary power of labor's top leaders, however, has created certain problems for the public at large. The coal strikes of the 1940s are the most dramatic example of this phenomenon. These stoppages disrupted the national economy and in the end caused the federal government to intervene. In time, miners' wages were raised, though John L. Lewis' union was forced to pay a heavy fine during the last settlement.

Dr. Morrison argues that such strikes are morally wrong and contrary to the public interest. He sharply criticizes labor leaders for allegedly precipitating such strikes with full knowledge that the federal government would intervene and come to the rescue of the union. Leaving out of account the morals of coal operators, the criticism may have had a limited validity one, five or ten years ago, but it has little meaning today. The Republicans rule Washington and most of organized labor no longer regards the federal labor agencies as sympathetic or even impartial. In the years immediately ahead, public members of tripartite investigating boards are much more likely to wind up on the employer's side of the bargaining table.

Moreover, Dr. Morrison's statement about labor's depending on government intervention during the days of a "favorable" administration in Washington can be disputed by two outstanding examples. Back in 1946, the U.A.W.-C.I.O. workers at General Motors offered to settle their strike without a desired wage increase if the corporation would open its books and prove that the requested wage increase would lessen profits or justify any price increase for the product. The corporation kept the books closed. In 1952 the United Steelworkers-C.I.O., after months of bargaining and government investigation, refused to be a party to a deal giving the workers the desired pay raise at the price of an unjustifiable increase in steel prices. The corporation refused to accept a reasonable settlement. In both instances, powerful labor leaders showed that their sense of responsibility to the public interest could outweigh their desire for tangible improvements for the members of their unions.

How Powerful Are the Unions?

Dr. Morrison, I fear, overrates the *real* power of organized labor. He states rather categorically that "virtually the whole labor community has been organized until labor now represents the most powerful bloc in our economy." Labor is so strong that it supposedly controls a place on President Eisenhower's millionaire cabinet, even though it is "opportunistic and short-ranged" in its program and is seeking "to gain a whip hand over industry."

Without attempting to refute all Dr. Morrison's opinions, I submit that a comparison of the financial resources of labor and capital in two basic industries will create a reasonable doubt in the reader's mind about their justification. In 1950 the United Steelworkers-C.I.O., which has about 90 per cent of the industry organized, had total assets of $9,000,000; in the same year the Bethlehem Steel Corporation could boast assets of $1,155,000,000, and U. S. Steel had $2,556,000,000. The United Auto Workers-C.I.O. had only $4,000,000 in assets, but General Motors Corporation had $2,824,000,000. These corporations had by far the more effective propaganda facilities. Their executives were recognized as civic leaders. The unions, in contrast, were financially weak and limited in their ability to reach and to influence the general public. Their officials were seldom given sympathetic treatment in the press or over the radio. Now that General Motors Corporation has three former officials in the President's cabinet and Big Business rides firmly in the Washington saddle, the comparative strength of the contending groups within industry is even more disproportionate. Therefore, we need a stronger rather than a weaker labor movement if industrial democracy is to remain a reality.

Amid all their criticisms, Prof. Eby and Dr. Morrison do not mention the positive contributions of the labor movement to our nation's life. During the early organizing days of "shock troops" and "brickbats," organized labor could not make its contribution to welfare in the broader

sense of the word. Fighting against low wages and long hours, working men and women were so engrossed in the rudimentary struggle to get a union that they had no time to give to the larger questions of public welfare—the community chest, the March of Dimes, civic improvements, rights for teachers, election of decent public officials. Life was too full of blacklists, company "goons" and "kept" sheriffs. First things had to come first if the labor movement was to live at all.

Labor's Positive Contributions

But today this narrow emphasis on the basic problems of recognition and economic subsistence no longer characterizes the operating philosophy of the C.I.O. and the A.F.L. In labor's ranks the broader public interest now supersedes the so-called labor interest. Even where the labor movement is numerically weak, unions have shown a remarkable concern for the welfare of *all* working people. In the recent session of the Georgia general assembly, for example, the C.I.O. and A.F.L. had a simple, two-point program: to increase unemployment benefits and to overhaul completely the state's antiquated workmen's compensation law. Few A.F.L. or C.I.O. members are now unemployed. Fewer still draw workmen's compensation payments, because labor-management cooperation in developing safety programs in unionized plants has kept the accident rate to a minimum. Yet here in the Georgia legislature were the A.F.L. and C.I.O. organizations, representing only 15 per cent of the workers, lobbying for two measures that would benefit *all* Georgia workers. Again and again, this story of labor's fundamental altruism has been repeated in other legislatures.

But the most striking proof of labor's concern for the general welfare is exhibited daily in Washington. Because union members pay dues and can therefore employ full-time representatives, the labor lobby in the capitol has become in effect the lobby for the great mass of unrepresented consumers—housewives, small farmers, unorganized workers and millions of voiceless Americans. The truth of this claim is borne out by an examination of labor's legislative program. It calls for extension of social security benefits, decent public housing, channeling of tidelands oil billions into the needy schools of America, national health insurance for all people, civil rights for all minorities, freedom of conscience and thought for every American. This program is broad and inclusive because organized labor has learned that it cannot grow or prosper if it confines its efforts to improving the lot of its own members. To grow it must try to represent all working people.

'The Protestant Ethic'

As professing Protestants, we cannot be satisfied by listing labor's past accomplishments or by proclaiming our faith in its future destiny. Our main and oft-neglected task is a present one—applying the insights of the gospel to the everyday problems of an institutionalized labor movement. Neither of our critics has discussed this fundamental problem. They have failed to mention the Protestant principle of "rebirth"—the "Protestant ethic," as Paul Tillich so aptly terms it. For the individual it takes the form of self-examination, of forgiveness from God, of being "born again." For the institution which suffers from selfishness or dullness of vision, this transformation can come about, this rebirth can occur, if the leaders and members examine their own motivations and the mores of their own organization. Then, with the help of God, they may be fit to put their own house in order.

But such a message of salvation can seldom reach the labor movement when the critics sound their denunciations from the balcony. It can be transmitted best by those in the labor movement or by friends outside the ranks whose depth of comprehension regarding corporate sin is balanced by their breadth of compassion for the alleged sinners. By those few Protestants who by choice or circumstance are still in the labor movement, this message of salvation is seldom heard. We are criticized without sympathy and reviled without understanding. But we keep praying for a church that can speak the truth unafraid, freeing men from their sins and transforming even the most worldly institution.

VERSE

A Carpenter's Scars

MANY a nail he held
Against the wood.
His hands were scarred—
And scarred again
One day
From being held against the wood
By nails.

FRANKLIN D. ELMER, JR.

Crowns

UNSEEN in the shadows, thou
Waitest for each crown to fall
(A ripe plum, a gold ball)
Into thy hand, who art Lord of all.

King, queen, president, prince,
Their time is but fruit on a bough.
Only so long as the light winds allow
(Peach, plum, apple or quince)
Will the power encircle the brow.

Lover, soldier, man with a song,
No applause lasts for long.
Crown of rose,
Crown of jade—
Laurel will fade.
Everything dies that grows.

Unseen in the shadows, thou
Waitest for each crown to drop
Into thy hand—seasonal fruit—
Waitest for time to stop.
Thou art the root.
Of all the crowns that ever were worn,
Fadeless the crown of thorn.

EDITH LOVEJOY PIERCE.

BOOKS

For Court and Commons

THE SERMONS OF JOHN DONNE. *Edited, with Introductions and Critical Apparatus, by George R. Potter and Evelyn M. Simpson. To be completed in 10 volumes. Vol I. University of California Press, $7.50.*

A MAGNIFICENT publishing project is launched with the appearance of this, the first of ten volumes which are to contain all the 160 sermons by John Donne that are known to exist. A few have never before been printed and are now to be produced from early (but not autograph) manuscripts. Most of the sermons are included in the three volumes that were issued during the 30 years after his death. Some were printed separately. The only previous edition that professed to be complete (but wasn't) is more than 100 years old and had no critical editing. The first volume of the new edition gives ample evidence of editorial competence of a character to match the magnitude of the enterprise and the care and expense which the California press has lavished upon it. In commenting on the successive volumes of the great 52-volume edition of the *Papers of Thomas Jefferson* (Princeton University Press), I have been saying with rhythmic regularity that it embodies the ultimate in the scholarly editing of historical documents. Though the problems and methods are different when material such as these 17th century sermons is to be published, these are here handled with the same near-perfection of scholarly expertness.

Some readers of this page will doubtless ask, Why ten volumes of John Donne's sermons, and why such meticulous care in editing them? The reasons are ample. Donne's sermons are great literature; they are great preaching; they are important source materials in the history of Christianity; together with his other prose and his poetry, they have had great influence on thinkers and writers of the past 30 years; and John Donne himself was an extraordinarily interesting character. His first *Life* was written by his friend Isaac Walton, author of *The Compleat Angler.*

John Donne (1572-1631) was a young man about town in London when Shakespeare's first plays were having their premier performances in Shoreditch and Southwark. He had become a well known personality in the literary and political world, had written clever poetry which brought cheers from many and blushes to some, had been both in Parliament and in jail, had won the favor of King James I, and had turned from a frivolous to a serious view of life, before he was persuaded by the king to take holy orders at the age of 43. Six years later the royal favor made him dean of St. Paul's. During his 15 years as a clergyman, he was easily England's greatest preacher.

The period was one of Stuart pretensions to royal dominance over church as well as state. Donne's willing acceptance of this idea made him a perfectly safe man from the standpoint of king and court. Still he never went any farther than (if so far as) the translators of the King James Version went in their Dedicatory Epistle, in exaggerated laudation of His Majesty and humble submission to his God-given authority. However, though Donne undoubtedly knew his duty as a loyal subject under a Stuart regime and did not hesitate to make his pulpit a bulwark of the administration, he was no timid preacher. Plenty of passages in his sermons could be cited to show how he could hit his wealthy and aristocratic hearers right between the eyes without flinching. He preached to the common people as well as to the court, and "dealt faithfully" with both, though the unlettered masses must have had some difficulty in understanding the Latin phrases with which his sermons were dotted and in following the rather intricate mazes of his thought. But everyone must have known that he was making a magnificent affirmation of the mutuality and interdependence of all men when he uttered the sentence from which the title of a modern novel was taken: "Never send to know for whom the bell tolls; it tolls for thee."

To illustrate Donne's stress upon holy living, for which a pious death or the giving away of what one can no longer keep is no substitute, an example may be taken from the first of the nine sermons in this volume, a sermon he preached three months after his ordination, on the text, "Ye have sold yourselves for nought, and ye shall be redeemed without money" (Isa. 52:3). He was speaking about deathbed repentances and answering the argument from the case of the penitent thief on the cross, which must have been a familiar one to his congregation:

> There was one good and happy Thief, that stole a Salvation, at the crucifying of Christ; but in him that was throughly true which is proverbially spoken, *Occasio facit furem,* the opportunity made him a thief; and when there is such another opportunity there may be such another thief; when Christ is to dye again, we may presume mercy, upon such a late repentance at our death. . . . but Christ will not sell his birth-right for a messe of pottage, the kingdom of Heaven for the dole of a Funeral. Heaven is not to be had in exchange for an Hospital, or a Chantry, or a Colledge erected in thy last will: It is only the selling all we have, that must buy that pearl, which represents the kingdome of Heaven. The giving of all that we have to the poor, at our death, will not do it; the pearl must be sought, and found before, in an even and constant course of Sanctification; we must be thrifty all our life, or we shall be too poor for that purchase.

John Donne's prose, like his poetry, is often intricate, ornate and overloaded with figures of speech extended beyond normal limits. Some of his less gifted successors, applying this pattern, produced some painfully artificial verse in the "poetry of conceits," and Donne's august example may have lent some respectability to the already fading fashion of "euphuistic" prose. These qualities were present in Donne, but he kept them in hand. His is no style to imitate; but as he used it, it had both splendor and pungency. The sermons have an intellectual keenness, a strength of religious conviction, a moral earnestness and an inherent vivacity that make them tremendous preaching.

It is announced that this edition will be completed at the rate of two volumes a year. They are to be sold only by subscription. It should be added that the two editors, one at the University of California, the other at Cambridge University, are both eminent specialists in this field and the authors of earlier books on John Donne.

W. E. GARRISON.

Books in Brief

AMERICAN EDUCATION AND RELIGION. *Edited by F. Ernest Johnson. Harper, $2.00.* Several competent contributors furnish discussion of aspects of the problem of religion in schools and in colleges as seen from various points of view. Consideration is given to what is possible and desirable in state universities, teachers' colleges, municipal colleges and privately endowed institutions, and in the public elementary and secondary schools. Jewish, Catholic and Protestant views are represented. In such a symposium it is scarcely to be expected that there will be unanimity of opinion except upon some very general conclusions—especially the judgment that, since religion is an essential element of a wholesome culture, it ought to have a place in education. The real difficulty is to conceive and administer a program of education in religion which will avoid the Scylla of sectarianism and also the Charybdis of vague and ineffective religiosity. These discussions make valuable contributions to the understanding of this problem, even if they do not completely solve it.

THE NEXT MILLION YEARS. *By Charles Galton Darwin. Doubleday, $2.75.* The name of Darwin would be arresting even if it were not known that its bearer is a grandson of the author of *The Origin of Species.* Here, as in the classic of nearly a century ago, the theme is evolution, but the question now considered is not, How did we get where we are? but, Where do we go from here? The author thinks there is reason to believe that man's physical frame will not be greatly altered by further evolution, and he finds no ground to expect cosmic or climatic changes which will rad-

ically alter the earth as the scene of man's activities. Man's own evolution is largely limited by the fact that he is a "wild animal"—that is, not subject to domestication and development by controlled breeding at the behest of some master race with purposes of its own. (Does this cast a shadow of doubt upon the historicity of the evolutionary process by which man and all other wild animals have developed up to this point?) One sure thing about the future, in the author's view, is that population will always tend to outrun food supply. Conceivable discoveries in agriculture and nutrition may diminish the rate of starvation and postpone its date, but cannot change the fundamental fact. The prospect is, however, not of a universal agony and tragedy but of an endless recurrence of alternate periods of painful pinch and relative plenty. In any case, he thinks, the total human adventure is well worth while.

THE SWEDENBORG EPIC. *By Cyriel O. Sigstedt. Bookman Associates, $4.50.* Swedenborg is a perennially fascinating character—a scientist and mathematician who was also a mystic, a mining engineer who made visits to the Celestial City as easily as he did to France and Italy, a religious genius who had no interest in founding a church. If one takes at their face value all the dimensions of his experience in the two worlds, the story of his life is indeed material for an "epic" which dwarfs all competitors. The present work is primarily a biography but it also sets forth much of the substance of Swedenborg's teaching.

THE BOOK OF LIFE. *Arranged and edited by Newton M. Hall and Irving F. Wood. John Rudin & Co., 1018 S. Wabash Ave., Chicago, 8 vols., $39.75 or $52.75.* The publication of a 21st edition in the 30th year after its initial appearance is a demonstration of sustained popularity. It is evident that, for many readers and families, this work has successfully met the test of long use. Its theme is, of course, the Bible. Its content includes: a great part of the text of the English Bible, arranged in subdivisions to aid the mind and printed in an open and well designed form to invite the eye; Bible stories, told with varying degrees of simplification to fit the needs of age groups from the very young to the adolescent; biographical sketches of important biblical characters; analyses and diagrams of biblical history; a vast number and variety of helps to Bible study; guides to acquaintance with the use of biblical material and biblical allusions in general; and a very large number of excellent pictorial illustrations. Even this enumeration omits some categories of material. The work is primarily intended to be a central feature of the library of a Christian family. The emphasis upon adaptation to children of different ages indicates this, as does the recurrent emphasis upon the importance and the methods of using the Bible in the family circle. The last volume contains more explicit directions for the development of courses of study and gives much attention to the Bible in literature and art. It will be seen at a glance that the authors and editors of the work make no attempt to apply the processes, or to utilize the results, of anything that could be called the critical study of the Bible. It is not so much that they take a "conservative" position with reference to these questions as that they do not even recognize that the questions have ever been raised. A work of this character, especially when supplemented by books and studies of a more scholarly nature, can be of very great religious value, as this one evidently has been. I can heartily agree with the pastor who is quoted as saying that he is always glad when he finds this set of books in the home of one of the families in his church.

W.E.G.

CORRESPONDENCE

The Rural Ministry

SIR: I wish to commend your recent editorial on "Sectarianism and Paganism in Agriculture" (April 15) to all readers concerned with the present crisis in agriculture as well as those not concerned who should be. It is a good statement of the present problem in agriculture and offers a solution—an integrated rural community church. I would like to point out, however, the fact which J. Merle Davis, for instance, has pointed up in his valuable article "The Preparation of Missionaries for Work in the Post-War Era," first printed in the July 1944 issue of the *International Review of Missions,* that the rural church "is struggling against the tides which, throughout the world, are running cityward from the country areas," and also call attention to the fact, which he points out, that the Seventh-Day Adventist Church is growing faster than any other church "because it has worked *with* and not *against* the tides of human life which flow from country to city."

As Congregational Christian minister to farm labor, in which capacity I have worked with the midsouth agricultural workers over the past seven years, and as one who therefore has had a unique opportunity to observe and study the rural scene, it is my observation that our churches often encourage the disintegrating forces leading to a trend away from the land by sending many ministers to the country merely because of their social action concern about doing something for this area which has been inculcated by their seminary professors, without their being equipped by background and psychology, and trained in methods to do the job. As a result, many of them are soon frustrated and end up joining the parade to the city. Those that stay, many of them, are misfits.

We need men in the rural field who are not so much intellectual giants as skilled men, with technical knowledge as well as theology, men who, for instance, know how to fix a tractor, repair a car or operate a school bus, know how to do business as an individual or for a group, know how to bring the total forces available to bear upon the problems of a community. As we do a better job in this field, I believe we will stem the attack of paganism and remove the blight of sectarianism upon the land.

ARTHUR C. CHURCHILL.

Memphis, Tenn.

The Lack of Chaplains

SIR: Your editorial "Our Service Men Need Chaplains" (April 8) is both timely and challenging. It is true that there is an urgent need for chaplains in the army, that the number is steadily decreasing rather than increasing. However, there are reasons.

Since the close of World War II the large majority of theological students have been veterans of that war. These men have had their share of military life; they desire to render religious ministry in a civilian status. This has been the concerted attitude of all veterans aspiring toward the ministry with whom I have talked.

At the close of the last war there were many chaplains in the reserve corps who preferred to stay in the service, but were "Johnsonized" out as an economy measure under the policy of Louis Johnson, then secretary of defense. Now that these ministers have eventually readjusted themselves in their civilian work, they do not see fit to uproot themselves again for the uncertainties of extended active duty as reserve chaplains. Some of the chaplains who were promoted to field grade upon separation later applied for active duty, but could not be accepted because of their high rank that required more pay. Even the privilege to waive one's rank was discontinued.

For those who have remained on in the service the picture is no more pleasant or happy. Recent publication of information indicating officers in the zone of consideration for promotion to a higher grade shows that for all other services except the chaplain corps, an officer is eligible for promotion from captain to major after serving a maximum of five years in grade. The chaplain, however, must be in grade seven years for promotion to the same grade. Why is this difference?

Chaplains are rated according to efficiency, and this rating, having entered their record, follows them throughout their mili-

tary career. This rating is done by secular officers, not by fellow chaplains, for regulation forbids that one chaplain shall rate another on efficiency. In numerous cases the chaplain is rated for efficiency or inefficiency by some officer who has never attended any of his services or observed him in his work as a religious leader. For this cause many chaplains who enjoyed the reputation as efficient clergymen in civilian life have been labeled mediocre or below average ministers in the army.

Pittsburgh, Pa. [Name withheld.]

Family Allowances

SIR: Your suggestion (April 8) that the question of family allowances be given "some serious attention" is excellent. It is to be hoped that competent scholars will act upon your proposal. My own recommendations at Philadelphia were explicitly tentative and urged similar investigation:

"Obviously, we must decide, first of all, whether we consider the social gains of family allowances to be sufficient to warrant their cost. . . . And because some concrete proposals may be useful in helping us to go along, I shall outline a tentative plan of family allowances for the United States. It must be emphasized that this plan is tentative; . . ."

I would like to make one further comment upon your editorial. The assertion that a campaign was recently launched at Philadelphia seems to give the address undeserved credit for pioneering. That would do an injustice to such truly pioneering scholars as Sen. Paul Douglas, Paul Popenoe, Edgar Schmiedeler, F. Emerson Andrews, Harold Maslow, Abraham Epstein and, above all, the late Mary K. Waggaman, whose painstaking work in the Bureau of Labor Statistics has been of great value. Francis J. Corley, S.J.

Institute of Social Order,
St. Louis, Mo.

'Voice of America'

SIR: Before of all, excuse me my poor English! I write you as publishers of an important Protestant magazine in order to notice you an amazing fact concerning to the religious policy followed by the United States' Latin American radio service.

Spanish programs of the "Voice of America" said absolutely nothing about Pres. Eisenhower's ingress in the National Presbyterian Church. This news, however, was read here in the Argentine newspapers. Meanwhile, in the same days of the Eisenhower's decision, Spanish programs of that radio service mentioned three times (three different phases of the news) that a famous Hollywood actress (whose name I don't remember) was into a nun convent.

"Voice of America" for Spanish language people always was very emphatical about Catholic sensational events, but all good things about Protestants are no mentioned for it. Many times, prominent and renowned persons and institutions are presented like Catholic ones through ambiguous words: "priest" instead "pastor," "catechism" instead "Sunday school," "mass" instead "service," etc. When the reference is for a Catholic subject there is no doubt in the listener's mind because the words are clear and typically Catholic; but when is a Protestant aspect, understand is a very difficult task for the common Latin American people.

But the President and the actress case is intolerable. If the President would be entered in the Roman Catholic Church, what "Voice of America" would be said! And how many times it would be repeat! I think these facts must be know for the American people. The communists know how to take advantage of these "American lies." They say: "The Yankees tell not the truth about their own country. How you can believe their concepts about Soviet Union?" It is a very strong argument, indeed. Ernesto Suarez.

Mennonite Church,
Tres Lomas, Argentina.

Do We Seek Peace?

SIR: In your excellent editorial "What Would Peace Be Like?" (April 15) there is a paragraph that strikes an important note and should, it would seem, be carried a little further: "Hate-mongering also must stop. . . . Any government which expects to have its professions of peaceful intentions taken seriously, not only must end such activity on the part of its official press and personnel, but should also by telling the truth repair the damage that has been done."

It is always very difficult to see anything wrong in our own stand, but if we truly desire peace should our officials go on talking about the necessity of continued rearmament? Whom is that directed against? And should our secretary of state come out with statements about stepping up our military activities in Indo-China, Formosa and other parts of the East? Doesn't it look as though *our* government is the one that is not too eager for peace, since more support to Formosa is nothing more or less than a direct threat to the Chinese mainland?

At the time that Peking called on Eisenhower for resumption of Panmunjom armistice talks (*New York Times,* Feb. 6) Chou En-lai, Chinese Communist premier, warned that if the new United States government intended to intervene in the internal affairs of China and to extend the war in Asia, the Chinese and North Koreans would mobilize their total manpower for an all-out struggle and carry the war to a successful end. Wouldn't this country do the same were our borders invaded? Is it possible that Mr. Dulles has forgotten the Chinese premier's statement, or is peace considered too dangerous for the American industrial economy? If peace talks are again wrecked will there not be a grave responsibility on us? Perhaps there are some truths the American people also need to be told in order "to repair some damage." This is not the first time strange and unpeaceful statements have come out of Washington just when peace looked near!

Emily R. McDonell.

Bridgeton, N. J.

Dr. Morrison Replies

SIR: In his more than generous review of my book *The Unfinished Reformation* (The Christian Century, April 22), W. E. Garrison asked a question which, presumably, he intended me to answer. The question points up his stricture on my treatment of the Anabaptists and other Independents in my chapter "The Illusion of Restorationism." It strikes the problem of the continuity of the church. Dr. Garrison asks:

"How could those [Anabaptists and Independents] who rejected this medieval pattern [that is, a compulsory, total-population church] have had any kind of 'continuity' with the true church other than they did have, when the whole empirical church had for a thousand years identified continuity with an institutional continuity which included statewide religious homogeneity?"

In attempting to answer this question, I feel like the man who was asked when he had stopped beating his wife. It is loaded with implications which I am sure Dr. Garrison will at once recognize as due to misunderstanding, when his attention is called to them.

The question assumes that I hold the Anabaptists guilty of breaking the continuity of the church in claiming to have restored the primitive apostolic church. This is not my view. I do not charge them with breaking continuity. I do not see how the Anabaptists could have had "any kind of continuity with the true church other than they did have." Indeed, they, like their modern successors, had all the essential continuity that there is for any of us—namely, the acceptance by Jesus Christ into the fellowship of his church.

I did not call their restorationist claim "sin," as Dr. Garrison elsewhere in his review says I do; I called it an illusion. And I apply this term to the present-day denominations of Anabaptist ancestry, which originated under the illusion that they were restoring the early church.

My chapter was concerned with the psychology, the feeling-response, to the ecumenical ideal on the part of those denominations which originated in the illusory *belief* that they were restoring the apostolic church, in contrast with those denominations which originated in the belief that they were reforming the existing church. The respective feeling-responses of these two sets of denominations to the ideal of a united church, I maintained, were discernibly different, though diminishingly so.

I am unable to comment on the medieval union of church and state because I do not see that it has any relevance to the illusion

of restorationism which was the theme of the chapter under consideration.

CHARLES CLAYTON MORRISON.

Chicago.

No Anti-Semite

SIR: Mr. Roy's article "Religion and Race," in the April 22 issue of The Christian Century, contains a slur upon the memory of my father, the late Dr. Arno C. Gaebelein, that deeply concerns me. Without any corroboration Mr. Roy states that my father cooperated with Gerald B. Winrod in anti-Semitic activities.

Leaving aside the fact that this is an unsubstantiated charge against a distinguished Christian leader who is now gone and cannot defend himself, I must indignantly point out the irresponsibility of this statement. My father began his ministry many years ago with a notable piece of missionary work among the Jews in New York city. Throughout his long life he retained his heartfelt interest in the Jews and their place in the divine plan. I know for a fact that he definitely repudiated Col. Sanctuary, who is mentioned in Mr. Roy's article, because of Sanctuary's circulation of literature defamatory of the Jewish people. I know also that he was personally opposed to Gerald Winrod's anti-Semitic propaganda.

I have just gone to the files of *Our Hope,* the Bible study magazine founded by my father in 1894. This publication began, by the way, as the organ of the Mission to the Jews, in New York, in which my father was actively engaged at that time. It took me less than five minutes to locate in *Our Hope* for December 1938 and January 1939 two items which I ask you to publish in common fairness to the memory of a man who is now smeared as an anti-Semite in the section of Mr. Roy's article headed "The Nazi Precept and Example."

From *Our Hope,* December 1938: *"The Anti-Semitic Situation in Germany.* What is being done to Jewry in Germany is satanically cruel. [Here follow statistics about nazi persecutors.] Just as we go to press (November 14) the terrible news came of the outrageous happenings in Germany. The three leaders, Hitler, Göring and Göbbels, permitted and encouraged the vicious and murderous outbreaks against the Jews, destroying millions of dollars worth of property. How many were killed we do not know. It is devilish from start to finish."

From *Our Hope,* January 1939: *"Anti-Semitism and its Ravages in Germany.* Because a Polish Jewish youth had killed a German who belonged to the German embassy in Paris, vicious mobs of unbalanced, demon-inspired nazis destroyed in one day properties belonging to the Jews, the damage of which amounted to millions of dollars. At the same time they maltreated men, women and children, some of whom they killed. The police stood by without interfering in these barbarous outrages. Not a single hand was moved to stop them. We are well acquainted with the history of anti-Semitism during the Middle Ages and in more recent times in Russia under the czarist government. But it seems to us under the Hitler regime anti-Semitism is rapidly going to seed. The thieving and murdering mobs are an everlasting disgrace to Germany."

These items, and they are by no means alone in the files of *Our Hope,* are from the pen of a loyal American citizen, born in Germany in 1861, who came to the United States in 1879 and lived here until his death in 1945. Yet their writer is now called by Mr. Roy a cooperator with anti-Semitism!

I call attention to another factual error in Mr. Roy's statement. He writes that my father was "director of Stony Brook School for Boys." It has been my privilege to be the headmaster of the Stony Brook School from its beginning. My father was on our board of directors, composed of 20 members, but never headed this school, as some may infer from the author's statement. Furthermore, I fail to see the relevance of Mr. Roy's bringing into his charge against my father the name of a Christian school which has throughout its history welcomed Jewish students.

FRANK E. GAEBELEIN.

Stony Brook, L. I.

[Mr. Roy discovered his error concerning the late Dr. Gaebelein and wrote on March 21 asking that the reference be deleted. Through an editorial oversight the correction was not made and Mr. Roy wrote again to draw our attention to the importance of the matter. Unfortunately his second letter was not received until after the issue had gone to press and most of it had been printed. Much of it by that time was in the mails. The fault was entirely ours. We wish to express our deep regret both to the family of Dr. Arno C. Gaebelein and to Mr. Roy, whose distress over this editorial lapse we fully share.—THE EDITORS.]

An Old Neighbor Comments

SIR: It is to laugh with full benefit of the belly's cooperation. Brother McIntire (April 22), the man who has lampooned more innocent people than any other living cleric, now yells for mercy. The man who walked into Collingswood while I was a pastor there and loaded each doorstep with a printed sermon entitled "The Sin of Going to Church" (every church which did not follow him jot and tittle) now asks for mercy. Show him no mercy, for long since his grace period expired.

This man who conducted a sit-down strike in a pulpit from which he was barred by a court whose decision he knew was inevitable and irrevocable now asks the paper he hates like the devil hates holy water to pull its punches.

The man who never gave his fellow ministers a chance from the day he set foot in Collingswood to sit down with him but beat their ears down with his diatribes now asks mercy. Let him bring forth fruits meet for repentance.

Let him answer before God whether or not he told the truth when he told his brethren he was not home the day that our representative went to see him and saw him as plain as daylight as he ascended the steps to ring his bell. He was "not at home" to that brother in Christ or to anyone whom he did not choose to see. He treated us like rats. He scuttled our churches right and left, all save mine, because I had the temerity to stand up to him and tell him what he was doing to the cause of Christ in our community.

It is indeed to laugh with deep abdominal guffaws to see him in your prints begging for fair play. ERIC A. OESTERLE.

First Baptist Church,

Woodstown, N. J.

Fringe Benefits

SIR: You're right, you're wrong again as usual. Isn't it just too bad that poor Bishop Oxnam is abused so!

You should know we all are anti-Semitic. The explanation being that some Semites and some Gentiles are anti-Communist, which makes them anti the Semites, who are pro-Communist. And the other Semites and the other Gentiles are pro-Communist, which makes them anti the Semites who are anti-Communist. Therefore we are all anti-Semitic.

Henry Ford, Sr., never retracted anything he had printed on the subject of communism and Zionism. He did stop printing the truth about same to protect his family who had been threatened. Many others, including the writer, have been compelled to do likewise. . . .

Los Angeles, Calif. W. O. WALL.

SIR: During the past years there has been a lot of stuff printed in your leftist magazine that has given offense to Christian Americans. There is no question but that the Anti-Defamation League of B'nai B'rith has access to your editorial ear. I feel certain that the recent articles by Ralph Roy were directly concocted by the A.D.L. or the American Jewish Committee, and Roy is simply a stooge for the Jew propaganda outfits.

The Christian Century should have its name changed to the Kike Century. What does Paul Hutchinson get out of giving his support to the kike line? It could be a big cash subsidy to the Century. It could be all sorts of things from furs, diamonds, etc., to trips to Hollywood for the women of his family. . . .

Pittsburgh, Pa. SAM BERGEN.

[These are extracts from two of several letters of the same general character. They show the reality of the conditions in American life to which Mr. Roy's articles sought to direct attention.—THE EDITORS.]

NEWS of the CHRISTIAN WORLD

India Questions Missions' Value

Parliamentary Debate Reveals Suspicion that Foreigners Are Undermining Loyalty to Government

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, April 20.—Replies given by government spokesmen to certain questions asked in the upper house of the national parliament on April 15 indicated an attitude not quite favorable to foreign missions. The interchange began when a member asked about granting permission for Christian missionaries to work in India. The deputy home minister replied that since April 1951 five foreign missionary societies—one in Great Britain and four in the United States—have sought such permission. The request of one society has been denied, those of the other four are still being considered. The minister said permission is usually granted on recommendation by the National Christian Council of India or the Catholic Bishops Conference. At present 65 Roman Catholic and 50 Protestant missionary societies are working in the country.

Charge Some Missionaries Disparage India

Replying to a number of supplementary questions, the deputy home minister said that foreign missionary societies are expected to refrain from taking part in politics and to confine their work to the educational, medical, philanthropic, and social uplift fields. He said that when inquiries are made as to the kind of work the societies are doing in rural areas, the government investigates. Said one member: "Is the government aware that in rural areas the missionaries have asked people to compare their position under Indian administration to that under the British, and have made disparaging remarks about the present administration?" In illustration, he cited statements by two missionaries in Bihar. Dr. Katju, the home minister, promised to make inquiries. He added: "We try to check the activities. . . . There is no question of an agency to supervise the work. We keep an eye on everyone. While everyone in India has liberty to propagate religion as he pleases, we do not want people from outside to come and do that. If they come here for evangelical work, then the sooner they stop it the better." In the course of the questioning, a Christian member of the upper house who belongs to the Communist party asked whether Moral Re-Armament is considered a missionary society. Amid laughter, Chairman Radhakrishnan of the upper house replied: "That is all wrong. The M.R.A. is a tourist agency."

Nehru Says Missionaries Spur Demand for Separate States

Prime Minister Nehru recently expressed his belief that British officials and foreign missionaries use their influence among the Lushai and Naga hill tribes to encourage them to demand separate states outside the republic of India. He made the statement at a press conference after he had paid a visit in the company of Premier U Nu of Burma to the India-Burmese border along which the tribesmen live. Missionaries have been at work among these people for many years, and a goodly number of them have become Christians. Mr. Nehru said there is no doubt that the missionaries have done excellent work in parts of the hill country. However, he added, they can hardly be expected to espouse Indian culture. During British rule of India, the only outsiders in the area were British officials and missionaries. Both, Nehru insisted, thought and acted alike—and on a political, not religious, plane: they fostered in the tribesmen feelings of contempt and even hatred for the people of India, whom these hill people had had no opportunity to know. Nehru charged that British officials quite openly said they hoped to keep the Indian independence movement out of the hill areas. "We must now deal with the discouraging after-effects," he said.

Nehru Favors Indians as Christian Workers

Asked whether he favored replacing foreigners with Indian Christians to carry on missionary work, as has been done in south India, Mr. Nehru said that he looked at the matter from the national, not the religious point of view. "In India any religion can flourish," he said. "If the foreign missionaries do social work and conduct hospitals and schools, that is not to be objected to as antinational, nor is purely evangelical work. However, even without any particular desire to do so, foreign missionaries can hardly help presenting the viewpoints of the nations they come from. Therefore, I would say that the arrangement in south India, where Indian Christians do the work, is to be preferred."

All Syrian Churches Now Use Gregorian Calendar

The Synod of the Orthodox Syrian Church, which separated from the Jacobite Syrian Church 40-odd years ago over the question of the authority of the foreign patriarch in Syria, has at last decided to adopt the Gregorian calendar, beginning this year. This was the only branch of the ancient Syrian church that had not accepted the Gregorian calendar before Christmas 1952, when for the first time in their long history the Jacobite and Mar Thoma Syrian churches celebrated the Nativity on Dec. 25.

P. OOMMAN PHILIP.

Methodists Dedicate Evangelism Board Building

More than 5,000 persons visited the new national headquarters building of the Methodist Board of Evangelism, Nashville, Tenn., during the two-day consecration ceremonies in April. The building houses not only the board's staff but also the offices of the *Upper Room*, daily devotional guide. An "upper room" chapel is part of the building.

Recommends Use Of Negro Envoys

Rosa Page Welch Returns from 'Good Will Singing Mission' Abroad With Friendship Hints

NEW YORK, April 28.—"If America is to win real friendship from the dark-skinned majority of the world's people, it must place more U.S. Negroes in responsible positions overseas," said Rosa Page Welch, Negro concert singer, on her return here from an eight-month "good will singing mission" to Asia, Africa and the Near East. Mrs. Welch, a member of the Disciples of Christ whose home is in Chicago, made the trip under the sponsorship of the National Council of Churches' department of United Church Women and of American Baptist, Disciple and Presbyterian, U.S.A., mission groups. "In every country I visited, the first question people asked was about Negro-white relations in America," she said. "In Africa, the second question was, 'Do Negroes and whites in America go to the same church?'" Mrs. Welch gave realistic answers, citing both the problems that exist and the progress that has been made toward solving them. "What we really need is enough time to be with these people and get to know them, as well as letting them know us," she said. "We should be mighty proud of our Christian missions abroad. If it were not for them, we would not have the respect we do in those countries."

Warns of Growth of New York Slums

"New York is in a period of slum making," says a report released last week by the welfare council's housing committee. It estimates that from 250,000 to 500,000 New Yorkers live in "bad" housing and declares the situation is getting worse. In Brooklyn, a special grand jury revealed over 3,000 housing code violations in a 13-block area. In another locality, 225 persons were found occupying four former single-occupancy houses, with no toilet or bath facilities added. The committee reported an increase in the proportion of low income families accompanying a decrease in low-rent housing. In the 1940-50 decade the city's population increased by 437,000 persons, of whom 206,000 were Negro and 145,000 Puerto Rican migrants —most of them in the low income group. The stream of migrants continues.

Church Corrects Impression Left by Headlines

A possible controversy growing from misleading reports in the press was averted last week when the session of Union Church of Bay Ridge, Brooklyn, formulated a "letter to the editor" stating the facts in the case. It all started on April 19, when John Paul Jones, pastor, preached a sermon on "Religion, Patriotism and Communism," then asked those who wished to do so to stay for a question and answer period, promising that they would be free to make any comment or raise any question

about the sermon or the work of the church. Seventy-five members stayed. They discussed the social gospel, current investigations and the viewpoints of their liberal pastor, who reported they had a "happy time." The next day the *New York Times* appeared with a story whose headlines proclaimed a "split" in the church, with members divided into two opposing camps. Other papers picked up the story, and the impression of a serious rift spread. Then the session members acted. Their letter to the editor of the *Times* denied any split and was entirely complimentary to Mr. Jones. "The congregation honors and respects its pastor and follows his leadership," it said. "Many do not agree with all his ideas or interpretations [but] we are held together in a vigorous and vital fellowship of life and service by mutual understanding and respect in spite of our disagreements."

Observe St. George's Day

On Sunday 41 Scottish and English organizations in New York took part in the annual observance of St. George's Day at the Cathedral of St. John the Divine. With pipes and banners they paraded from 112th and Broadway to the cathedral, where they joined the choir and clergy in a procession. Messages from Queen Elizabeth and from Sir Roger Makins, British ambassador to the U.S., were read by Sir Henry Hobson, British consul general in New York. Protestant Episcopal Bishop Horace W. B. Donegan preached the sermon. "Common faith in one God through Jesus Christ is the bond which links [these] two nations," he said. "This is responsible for the regard for the freedoms which our nations value so highly. . . . Our sense of realism at the present time demands that we recognize the vital necessity of a military bond that unites us against our common adversaries. This has been achieved in the Atlantic pact of military aims. What we need now is an Atlantic pact of spiritual aims."

And So Forth

More than 50 ministers attended a two-day workshop on group work techniques presented last week by the center for improved group procedures of Teachers College, Columbia University, in cooperation with Union Theological Seminary and the Protestant council of the city of New York.

Presbyterian hospital here has announced the addition to its chaplaincy staff of Fr. Philip M. Mulcahy, appointed by the Roman Catholic archdiocese, and Rabbi Jeremiah J. Berman, assigned by the New York board of rabbis. Two Protestant chaplains and five student assistants were already on the staff.

Paul W. Hoon has been appointed first incumbent of the Henry Sloane Coffin professorship of practical theology at Union Theological Seminary.

Robert T. Henry, for more than 30 years a Methodist missionary in China and until recently head of the American advisory committee for the Church Committee for China Relief, has been elected business manager of the Methodist Board of Missions.

An unsolicited contribution to the work of the Protestant council of New York has been received from two locals of the Retail Shoe Employees union, which stated: "These funds are raised by our members because of their conviction that labor is an integral part of the community . . . and should support all institutions which . . . bring comfort and succor to men, women and children in the community."

J. Allan Ranck of Dayton, Ohio, director of young people's work for the Evangelical United Brethren Board of Christian Education, has been named associate director of the National Council of Churches' joint commission on missionary education.

J. Henry Carpenter.

W.C.C. 1953 Work Camp Program Begins

Young people from Burma, Malaya, Thailand and the United States are participating in a work camp at Nakorn, Sritamarat, Thailand. One of the first of the series of camps to be sponsored by the World Council of Churches this year, the project involves building a maternity ward for the local hospital and construction of a dam to control the water supply for the community rice paddies. The Thailand government supplies plans and materials.

Radio Series Considers 'Faith in Action'

More than a score of theologians, economists, business and labor leaders and others will take part in the "Faith in Action" series which began May 3 over 50 stations of the National Broadcasting Co. network. The nine-week series stems from the three-year research project on economics and Christian ethics financed by the Rockefeller Foundation and carried out

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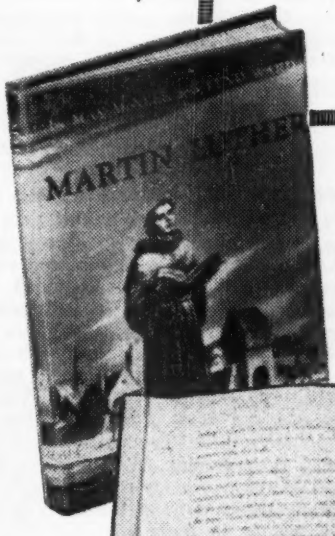

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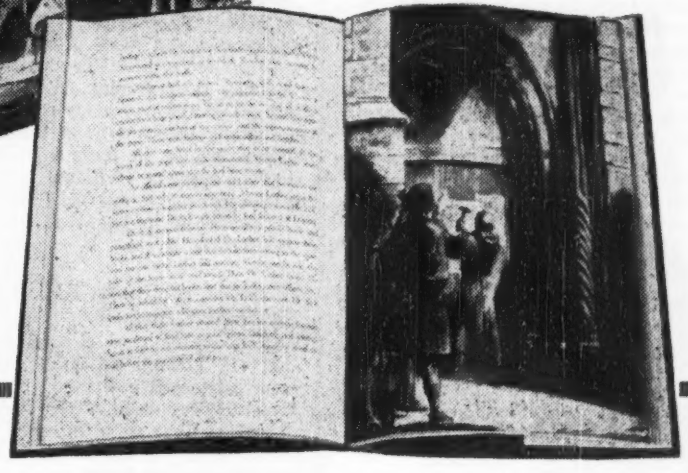

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by a study committee of the National Council of Churches' department of church and economic life. (See The Christian Century for Jan. 14, p. 38.) The programs are broadcast on Sundays at 9:30 a.m. eastern daylight time.

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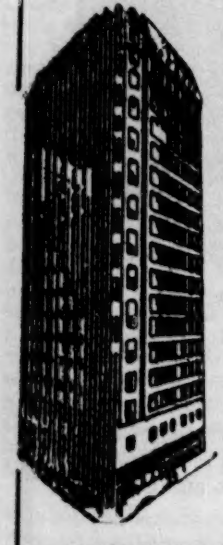

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Ask Concern for Natives' Rights

With Central African Scheme Accepted, British Church Council Urges 'Cooperation' Policy

LONDON, April 23.—Now that the proposals for the Central African Federation have won a majority in Parliament and Southern Rhodesia has voted in favor, British church opinion is concentrated on helping to secure African confidence and cooperation in working out details of the plan. At its semiannual meeting the British Council of Churches said: "With a view to the achievement of true partnership, which is the declared intention of the scheme, the council urges early and energetic steps to secure the provision by such rapid stages as may be practical of equal educational opportunity for all races; the removal of any racial restrictions there may be on training for and admission to skilled employment and professions; the increasing participation of Africans in local, territorial and federal government; and the progressive reduction of discriminatory practices based on purely racial grounds."

Former China Missionaries Serve Elsewhere

An analysis of the present whereabouts of the 1,298 British missionaries and missionaries' wives who were stationed in China before the Communist occupation shows that 325 are serving in churches at home, 102 hold posts connected with the home boards, 204 are in nonchurch posts at home and overseas, 159 have retired, 23 have found work outside the church, and 20 have died. Twenty women have married since leaving China. The others are at work in various mission fields; a sampling shows 119 in Malaya, 69 in Hongkong, 59 in India and Pakistan, 54 in Africa, 33 in Thailand, 31 in Formosa, 31 in Japan, 15 in the Philippines, 9 in Indonesia, 7 in the West Indies and 5 in Burma.

Play on 'Job' Theme Part of Coronation Program

One of the most striking events to be held in London in connection with the coronation will probably be the presentation in Westminster Abbey, for three weeks beginning June 10, of the play "Out of the Whirlwind," by Christopher Hassall. This will be the first drama given in the abbey since the Reformation. Leading role in the play, which is a modern treatment of the "Job" theme, will be played by the actress Fay Compton. A box office for ticket sales is to be opened in the United States. Proceeds will go toward restoration of the abbey.

C. E. M. Joad, British Philosopher, Is Dead

The death of C. E. M. Joad of London University robs Britain of a popular philosopher who spoke a great deal of sense over the radio and compelled people to examine what they said and what they meant. Prof. Joad's recent conversion to the Christian faith represented a return to his early beliefs, which he had thrown overboard in the spate of scientific culture. He was led to overhaul his categories of belief by the unleashed evil of the past 30 years and by a realization of the abysmal depths to which human beings can sink. Joad was an honest, sincere man, who was ready to confess and acknowledge his faults. His lectureship at the university was in Birkbeck College, where the classes, held in the evening, attract chiefly adults who work during the day.

Study 'Drift' from the Church of England

In an effort to examine in detail what has come to be recognized as a continuing "drift" away from the Church of England in country districts, a study is being made in the diocese of Salisbury. This is an entirely rural area about the size of the U.S. state of Delaware, with a population of 436,804 and 400 parishes. So far it has been discovered that of every 25 children born in the diocese, only 17 are presented for baptism, 9 are taught by the church, 7 are confirmed and 2 come to Easter communion. The bishop is questioning every parish as to its methods and its ideas on reasons for the leakage. There are many free churches in the diocese which probably account for some of the children, but the heavy loss to the Church of England is still to be explained.

Says Marriage Councils Need Divorced Persons' Help

The secretary of the Divorce Law Reform Union has issued a strong criticism of Britain's marriage guidance councils. He claims that they are in the wrong hands, that a parson, a lawyer, a middle-class woman happily married, plus an assortment of other persons with enough wealth and leisure to enable them to attend, form no fit panel to consider marital problems. The councils are dominated by the clergy, he contends, and no divorced person has ever been allowed to serve as a member. "Only those who have suffered in marriage and know when to 'end it or mend it' are competent to help others in like difficulties," he says. The state grant to these councils, which has amounted to half the cost of their operation, is to be withdrawn. In the future, support will have to be provided from voluntary funds.

And So Forth

David S. Russell, at present serving a Baptist pastorate in London, has been named principal of Rawdon Baptist College, Leeds.

On behalf of the London *Daily Express*, W. E. Sangster, minister of Methodist Central Hall here, is investigating what the effects of a religious revival in Britain would be.

Recent deaths: Philip Ashton, formerly assistant secretary of the Congregational Union, at the age of 58. . . . Henry Bett, a former president of the Methodist Conference, at the age of 77. Dr. Bett won fame as the discoverer of hidden political slogans and prehistoric mumbo-jumbo in a number of children's nursery rhymes and fairy tales. He was considered Britain's foremost authority in this field.

CECIL NORTHCOTT.

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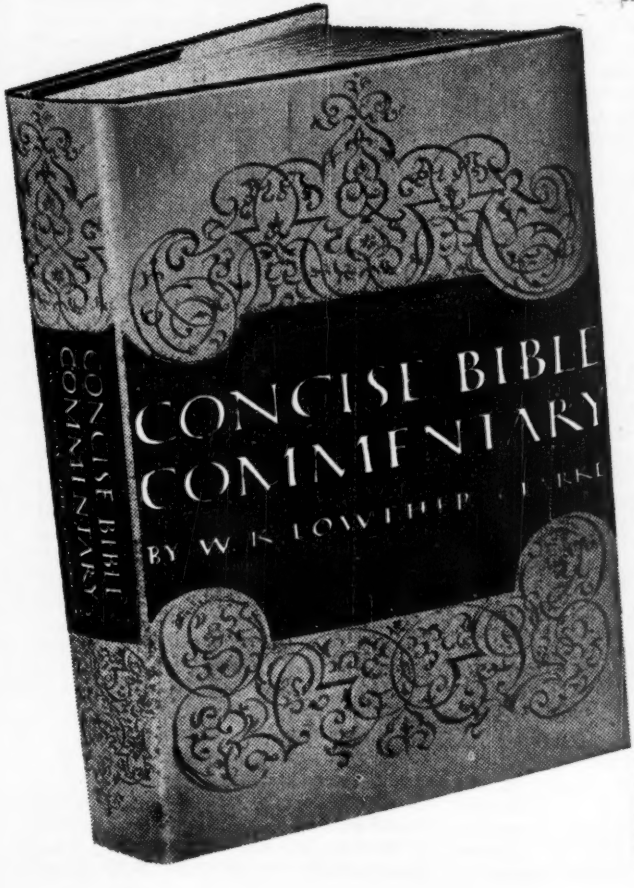

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Fosdick Calls for Open Discussion

In University of Pittsburgh Lecture He Emphasizes Need for Campus Debate on Moral Values

PITTSBURGH, April 27.—American colleges and universities should be centers for open discussion of moral and religious values, Harry Emerson Fosdick on April 21 told the largest audience ever to attend a Pitcairn-Crabbe lecture at the University of Pittsburgh. Speaking on "Modern Education and Human Values," Dr. Fosdick declared that tremendous strides in science and scientific education have not solved ethical problems, but have rather complicated them and made them more difficult. "It is not the primitive peoples who terrorize the world today, but the most educationally advanced peoples who have made learning a road to power without bringing that power under ethical control," he said. He urged development of a common ground of cultural unity, where every point of view would have a fair hearing, as essential to protection against the foes of democracy. Democracy itself, he said, cannot in any real sense be inherited, but must be reborn in the lives of each new generation. Neutrality concerning religion does not necessarily mean leaving it out as a negligible, irrelevant, dispensable affair, he maintained, but calls for down-to-earth handling of spiritual values and religious faith. Dr. Fosdick's lecture was the 23rd in the Pitcairn-Crabbe series.

Associations to Unite In Fund Drive

The Y.M.C.A. and the Y.W.C.A. of Pittsburgh will soon begin a joint campaign to raise $5 million for new buildings and rehabilitation of older properties. Originally scheduled for this year, the campaign has been postponed because the Y.W.C.A. has not yet concluded negotiations for a site for a large downtown center into which a major part of its money will go. The Y.M.C.A. will use its half for capital improvements in six main branches and for adding six smaller buildings in residential areas. The drive is expected to coincide with the centennial of the men's organization in 1954. In preparation for their united appeal, both associations have made extensive studies of community needs in their respective fields.

Pastors Declare War on North Side Slums

Deplorable living conditions they found in the Manchester district of Pittsburgh's north side while calling on parishioners have led a dozen local ministers to organize a "Clergy for Manchester" committee. Among them are Protestant and Catholic, Negro and white spiritual leaders. The committee expects to appeal to landlords to repair their property, to seek enforcement of housing codes, to open play lots and recreational centers, and to promote education in cleanliness and care of home areas. This neighborhood, formerly one of middle class dwellings, has deteriorated through neglect and through conversion to use for warehouses and small industrial units. Carl Beyer, pastor of St. Paul's Lutheran Church, is chairman of the committee, and William Kier, rector of Emmanuel Episcopal parish, is secretary.

Union Services Multiply In Holy Week

A marked increase in the number of ecumenical observances of Holy Week and Good Friday was noted here this year. Neighborhood ministerial associations were largely responsible for the planning of union evening services and three-hour rites on Good Friday. In Baldwin Community Methodist Church the communion was administered hourly by a different clergyman, each using the practice of his own denomination. The Pittsburgh junior chamber of commerce sponsored six Easter morning services for shut-ins, aged and handicapped persons in drive-in theaters. Bishop Lloyd C. Wicke of the Pittsburgh Methodist area spoke at the annual sunrise youth service in Syria Mosque, one of a score in the metropolitan area. Multiple services were needed to accommodate Easter attendance in many churches.

Denominational Units Meet in Pittsburgh

The Magyar synod of the Evangelical and Reformed Church met for three days last week in First Hungarian Reformed Church here, with program and business directed by Stephen Szabo of Cleveland, synodical president, and Emil N. Krafft of Detroit, representative of the E. & R. General Synod. The New York conference of the Augustana Evangelical Lutheran Church is meeting this week at Friendship Lutheran Church. Among the speakers are Oscar A. Benson, president of the denomination, and Sigfried E. Engstrom, director of home missions. The American Friends Service Committee sponsored its annual Pittsburgh institute on international relations at First Baptist Church Friday evening and Saturday. Clarence E. Pickett, former A.F.S.C. executive who is now a member of the Quaker team at the United Nations, gave a hopeful report in the concluding session, stressing friendship and persuasion as effective instruments of United Nations strategy.

And So Forth

Mrs. Clifford S. Heinz, Pittsburgh laywoman nationally known for her interest in Christian education, was the Protestant recipient of the annual Brotherhood Award of the National Conference of Christians and Jews on April 15. LeRoy Patrick, minister of Bethesda Presbyterian Church, received an award of $250 from the Levinson Foundation for advancement of good race relations in connection with the public use of Highland Park swimming pool.

Twelve hundred high school young people attended a series of five youth conferences sponsored by the Allegheny County council of churches during the past week.

At its April 13 meeting the local Protestant ministerial union heard reports of the work overseas from Hans H. Walz of Germany, who is serving the World Council of Churches as secretary for laymen's work, and Bishop Austin Pardue of the Protestant Episcopal diocese of Pittsburgh. Bishop Pardue returned recently from conducting a preaching mission at airforce stations in Korea.

O. M. WALTON.

Loyalty Probers Visit California

U.S. House Committee Hearings Arouse Wide Interest—Would Penalize Fifth Amendment Excuse

LOS ANGELES, April 27.—During 10 days of hearings in Los Angeles, the House committee on un-American activities heard 50 witnesses, with many of the sessions televised. The proceedings attracted wide attention throughout southern California. Thirty-two witnesses, four of them teachers, refused on constitutional grounds to testify concerning possible Communist party affiliation. Supt. Alexander Stoddard of the Los Angeles public schools asserted that fewer than 100 of the 30,000 teachers in the system are suspected of Communist leanings. He believes, however, that a state law should be passed making a teacher's refusal to testify before legislative committees a ground for dismissal. As the state tenure law now stands, teachers may apply for court hearings on their professional competency and can be dismissed only if found incompetent.

Condemns Teachers Who 'Hide Behind Fifth Amendment'

Pres. Robert Gordon Sproul of the University of California declared here recently that any faculty member who "hides behind the Fifth Amendment" on the communism issue "forfeits all right to membership in the university." He made the statement at the March 20 ceremonies inaugurating Raymond B. Allen as first chancellor of the University of California at Los Angeles. In his inaugural address, "The Perfectibility of Man," Dr. Allen described the human spirit as the realm where "we find the seeds of our greatest security as a nation and at the same time security for the dignity and freedom of the individual." In connection with the inauguration the university also celebrated Charter Day and its 85th anniversary.

Church Drama Group Granted Rights to Paton Novel

Alan Paton, South African author, has granted dramatization rights on his novel, *Cry, the Beloved Country,* to the Bishop's Company, a unique Methodist players' group in this part of California. Dramatization and presentation of the work will be the second major undertaking of the players, who are directed by Mrs. Phyllis Beardsley and sponsored by Bishop Gerald H. Kennedy of the Los Angeles Methodist area. Ike Jones, Negro actor and director, will play the leading role in the new production. The Bishop's Company presents plays in churches from Oxnard to San Diego, appearing in a different parish each Sunday.

'Blessing of the Animals' Precedes Easter Day

The Easter season is widely and dramatically celebrated hereabouts. One of the most appealing events is the blessing of animals in the courtyard of the Old Plaza Church in Los Angeles, which takes place annually on the *Sabado de Gloria,*

the Saturday before Easter. This year hundreds gathered to watch Fr. José Llobet sprinkle holy water on an assortment of cows, burros, cats, dogs, ducks and geese. The ceremony dates back centuries in Roman Catholic history. Final words of the blessing are: "Almighty Father, we bless these animals for all they have done for us—in supplying our food, carrying our burdens, providing companionship and rendering a service to mankind since the world began."

Los Angeles Council Adopts Chaplaincy Program

The Los Angeles city council has initiated a plan whereby chaplains are appointed to serve it, and Monday sessions are opened with prayer. The chaplains are appointed by one of the major religious faiths. Each serves for a month. In March the chaplain was Walter Mueller, minister of First Congregational Church, Hollywood; this month a Roman Catholic priest is serving; in May, Rabbi Alfred Wolff will take over. The church federation of Los Angeles appoints the Protestant representative. In a radio broadcast preceding adoption of the plan, the council president recalled that the Constitutional Convention relied on prayer, that our national heroes depended on religious help, and that Pres. Eisenhower began his inaugural address with prayer. He declared that in opening its weekly session with a religious petition the council "would be acting in the best American tradition."

Fosdick Gives Lecture Series at Pomona

Capacity audiences filled Bridges auditorium at Pomona College the week of March 8 for a series of lectures by Harry Emerson Fosdick on "Our Theological Problem: The Idea of God as Affected by Modern Knowledge." Dr. Fosdick also addressed the 39th annual meeting of the corporation for Pilgrim Place, retirement home for Christian workers in Claremont. He stressed the need for church unity, citing the Pilgrim home as an outstanding example of that ideal.

And So Forth

Mrs. Christine Nelson, said to be the world's oldest person of Swedish birth, celebrated her 107th birthday March 22 by turning the first spadeful of earth at the site of a new Mission Covenant church to be built in her honor at Norwalk, where she has made her home with a daughter since 1942. Thirty-one descendants were present at the ceremonies—3 children, 13 grandchildren, 14 great-grandchildren and 2 great-great-grandchildren.

The rhythmic choir movement is gaining momentum in this area. The first such group was organized at Oneonta Congregational Church, South Pasadena; the second, at Westwood Hills Congregational, made its first appearance during Holy Week. Both are coached by Mrs. Henry David Gray.

Grace Loucks Elliott, who is retiring as general secretary of the National Board of the Y.W.C.A., has accepted an invitation to join the faculty of the University of Southern California school of religion beginning February 1954. Her special field will be religious education, but she will also give time to coordination of instruction with the social work field and to community projects.

On April 16 the Episcopal diocese of Los Angeles launched a drive for $1,130,000 to finance welfare, educational and missionary work in the area.

During March Prof. Elton Trueblood of Earlham College, Richmond, Ind., lec-

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Reserve Coronation Concert Seats For Overseas Visitors

The London Endeavor Choir, a group of lay singers that, since it was formed in 1945 in connection with the London Christian Endeavor jubilee celebrations, has become famous throughout the British Isles, is to present a coronation festival of sacred music at Central hall, Westminster, on the evening of June 3. The choir has set aside a group of seats for visitors from abroad, who may purchase them by addressing E. T. Shepherd at 20 Buckles Way, Banstead, Surrey, England.

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Soekarno Warns On Islamic Aims

Indonesia's President Says Institution of a Theocracy Would Estrange Non-Muslim Regions

BANDUNG, INDONESIA, April 6.—Repercussions were many after Pres. Soekarno recently made a speech in Borneo warning that if Indonesia should become a state based on Islam (as some Muslims are demanding), many regions where non-Muslims are a majority would break away from the republic. Although the Masjumi (Muslim) party refused to issue an official statement, numerous smaller Islamic groups protested against Soekarno's warning. In Bandung, 25 organizations joined in setting up a committee to "defend Islam from attack." The Muslim Federation party and the conservative Nahdatul Ulama called for a national conference "to clear the unfavorable atmosphere caused by the president's speech." Chairman Isa Anshary of the Masjumi party branch in West Java complained that the speech has caused great anxiety among Muslims, "affecting the basic beliefs for which they [are] prepared to become martyrs." Some "experts" are saying that Soekarno's position needs to be clarified, that if he is only a constitutional president he has no right to exert "political influence." This view ignores the important part Soekarno played in achieving Indonesia's independence and the dynamic influence he still has on the people. It should be noted, however, that public reaction has been anything but favorable to Soekarno's intimation, in a speech made in North Sumatra, that he was "predestined by God" to lead the republic.

Reaction Increases Fears Of Non-Muslims

The Muslim reaction to Soekarno's Borneo speech has added to non-Muslims' fears lest they become "second-class citizens" if the Muslims succeed in establishing a theocracy. One daily paper (regarded as representing the army) suggests that Soekarno was addressing his remarks only to the Christian majority in the Celebes. Chairman Mohammad Natsir of the national Masjumi party has tried to reassure non-Muslims by reiterating the claim that their fears are based on a misunderstanding of Islam, which "really allows freedom for other religions." (See The Christian Century for Feb. 18, p. 197.)

Darul Islam Continues Insurrection

Meanwhile, Vice-Chairman Mangunsarkoro of the Nationalist party declares that the current increase in the activities of Darul Islam, outlawed Muslim extremist group, is a consequence of Pres. Soekarno's speech. This group says that its aim is only to establish a "sacred and ideal" Muslim state, but it seems to engage mainly in looting, murder and arson. Djarkarta's left-wing Muslim paper *Merdeka* reports that in the six-month period ending March 1 outlaw activities in West Java resulted in 1,836 murders, 461 kidnapings, 1,201 manhandlings, and property loss estimated at $10 million. Attacks on railway trains in that area have become so common that employees are demanding extra protection and pay. As Muslims themselves are the greatest losers, it certainly cannot be assumed that *all* this violence is the work of Darul Islam bands. Some of it is probably Communist-inspired; some may be a backwash from the Japanese occupation. However, national leaders recognize that the religious issue plays a part, and that military action alone is insufficient to cope with such armed insurrection.

Former Guest of Red China Denies 'Paradise' Report

Addressing the Federation of Indonesian Muslim Laborers, Mochtar Gazali, a member of the federation's executive council, reported that 150,000 Muslims have fled from Communist China. Gazali, who spent three months in China last year visiting 20 provinces as a guest of the Peking government, declared that tales of a "Red paradise" existing in China are untrue. He also reported that 20 million Muslims in Russia are suffering mistreatment. Despite all claims that it permits freedom of religion, he said, the Soviet regime still regards religion as an "opiate of the people" and acts accordingly.

Calls for Stronger National Leadership

Soetan Sjahrir, 40-year-old Socialist party leader and first prime minister of Indonesia, declared recently that the republic faces a moral and economic crisis which may issue in conditions worse than under the Dutch colonial regime. He feels that Indonesia is a victim of "inexperienced leadership" and that a better government job could be done by "sound businessmen." The annual population increase of 1 million is the nation's biggest problem. Last year 600,000 tons of rice had to be imported to feed the 80 million population.

And So Forth

Fraternal delegates from near-by Asian churches have been invited to attend the second triennial conference of the National Council of Churches in Indonesia at Djakarta June 16-30. Official representatives of the 30 constituent bodies will consider the work of the missionary commission, which will meet just before the conference; the churches' relation to the Higher Theological College in Djakarta and the proposed Christian university; and the theme of the World Council of Churches Assembly to be held in 1954.

Twenty-three books have been listed as forbidden for use in schools on the ground that they "propagate the ideology of a foreign country or spread hatred of other lands."

Commenting on delinquency in West Germany, *Harian Rakjat*, which hews close to the Moscow line, says: "Indonesian youth, watch your step! We are fortunate to have no foreign troops occupying our land, but we are in great danger nevertheless from the propaganda of the United States Information Service. Besides, our theaters continue to play such decadent American films as 'The Kissing Bandit' and 'Too Young to Kiss,' and American magazines carrying pictures of nude women are being sold, Islam's teachings notwithstanding." WINBURN T. THOMAS.

Launch Mission To Australians

Methodists Get a Six-Month Campaign Under Way—Catholics Flock to Eucharistic Congress

SYDNEY, AUSTRALIA, April 16.—The Methodist Church of Australia has launched a six-month "mission to the nation." It got under way recently in Melbourne, with great audiences at the opening meetings. Series of meetings are planned for cities and towns throughout the land. Special services will be arranged for such groups as youths, trade unions, and business and professional organizations. Strong press support is promised, and peak-hour radio programs will cover the country during the six-month period. Some years ago the Australian council of the World Council of Churches decided to conduct a "united witness to Australia" in 1953. It discovered, however, that the lack of effective unity among the various denominations made united endeavor at the present time impossible. As each of the major churches had an evangelistic campaign under way at various stages, it was decided that each should go ahead as it was able. Now the Methodists have been the first to start.

Alan Walker Heads Mission

The Methodists here are well organized, with over 1,000 ministers and 3,000 churches. During the past four years they have been conducting among their own people a "crusade" in preparation for this year's program. Alan Walker, who once represented Australia as a consultant at the United Nations General Assembly and some time ago conducted a mission to American universities, is director and chief missioner. He says: "The primary purpose . . . is not to make Methodists, but to make Christians." The response of the other major churches has been welcoming and cooperative. When the mission was announced Archbishop Mowll, Anglican primate of Australia (half of our population is Anglican), wrote stating that he wished to identify himself publicly with its aims and purposes.

Prosperity Continues In Australia

Australia has had an amazingly prosperous year. At the beginning of last year Prime Minister Menzies appealed to farmers to grow 20 more acres of wheat each. Wheat-growing "spokesmen" and the press assailed the idea, saying that wise farmers would rather cut down their production in order to keep up prices. The result was that we had the smallest peacetime acreage of wheat in 30 years. But nature *did* respond to Menzies' appeal; the crop totaled 193 million bushels—a record per acre average of 19.1 bushels. In spite of Britain's refusal to sign the international wheat agreement, prices look good. Dairy products and wool are also bringing better prices than expected. Our overseas trade balance has vastly improved. There is no sign, however, that the swing against the Menzies government has abated. In two more states —Queensland and South Australia—the Labor party has made substantial gains. Menzies is considered likely to lose his majority when the senate election is held next month; in that case he would be faced with an unworkable federal parliament.

Roman Catholics Hold National Eucharistic Congress

Thousands of Roman Catholics are flocking to Sydney for the National Eucharistic Congress which opened recently. The entire Australian hierarchy, plus a number of distinguished overseas prelates (including three cardinals), are present. The congress is being held to celebrate the 150th anniversary of the first mass read on this continent. The celebrant of that mass was Fr. Dixon, an Irish priest who had been sentenced for life to the New South Wales penal settlement for alleged complicity in the Irish uprising of 1793. The anniversary offers a great opportunity for Roman Catholic witness and propaganda. Hundreds of thousands are expected to take part in the processions and services, thus demonstrating their belief in the Roman doctrines of transubstantiation and the sacrifice of the mass.

Protestant Reaction to Congress Varies

Australia's Protestants generally are taking a more tolerant attitude toward this congress than they did toward the eucharistic congress here in 1928. At that time the Anglican Church found it necessary to request its flocks "to refrain from any action likely to arouse or influence the spirit of religious intolerance or sectarian hatred." As an instance of the changed attitude, the warden of St. Paul's College, a leading Anglican publicist, wrote recently: "I pray for those from whom, for the present, we must remain divided; and without faltering one whit from my own Anglican loyalties, I wish them good luck in the name of the Lord." On the other hand, a "Protestant Action" group has taken the opportunity offered by the eucharistic congress to seek through radio talks, newspaper articles and public meetings to emphasize the principles of the Reformation. Also, heads of all the major non-Roman churches have joined in signing a "pastoral letter" setting forth the Protestant view on holy communion. The document has been read in the churches. Because Anglican Primate Mowll was one of the signers, quite a controversy has arisen among some of his fellow Anglicans, which has got into the "letters" columns of the newpapers. Mowll's Sydney diocese is "low church"; most of the other dioceses (and bishops) are "high church." It should be noted, however, that the vast majority of nominal Anglicans in Australia don't know the difference and don't care.

And So Forth

Efforts are being made to set up a state lottery in Victoria. Bank savings in that state average $121 per person, while in West Australia, Queens and New South Wales, the states which have lotteries, the average savings are respectively $87, $89 and $83.

High prices and buyer resistance forced down the consumption of alcoholic spirits last year, but beer consumption was at an all-time high—over 20 gallons per person.

FRANK HANLIN.

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Michigan Spurns F.E.P. Proposal

Efforts to Bring Issue to Vote Fail—Televise Detroit Council's Good Friday Theater Service

DETROIT, April 28.—Fair employment practices measures have again failed to pass the Michigan legislature. Bills offered by Louis A. Cramton (Rep.) and Ed Carey (Dem.) were bottled up in the house state affairs committee. A "desperation" move to discharge the committee and bring the issue to the floor was defeated 58-35. Church bodies in the state solidly supported efforts to get the legislation considered. A mobilization of all "in favor" groups led by George W. Baber, African Methodist Episcopal bishop of Detroit, brought 800 persons to Lansing from all parts of the state. At the hearings, an impressive succession of proponents presented their cases; no dissenting voice was raised. However, opponents of the measures apparently had the votes already marshaled to block consideration.

Good Friday Service Is Telecast

The Detroit council of churches' 10 nationally known Good Friday theater services this year maintained their high level of attendance in spite of the fact that scores of neighborhood services have been initiated in recent years as a result of the council's successful example. Four of the downtown services were broadcast entirely or in part, and one was telecast for the entire three-hour period. Officials of the council and of the Roman Catholic archdiocese of Detroit issued a joint proclamation calling for observance of the day, and Mayor Albert E. Cobo published a special call. The council's Good Friday program climaxed its most successful noon Lenten series of the decade.

Newspaper Features Articles On Religion by Laywomen

Preceding the Easter season, Adrian Fuller, *Detroit Free Press* religion editor, published a series of 39 articles by leading women of the major faiths on "What My Religion Means to Me." The newspaper and television station WXYZ joined in requesting the Detroit council of churches to share in sponsoring a 30-minute program each Sunday evening featuring two of the women whose articles had appeared that week. Last year the *Free Press* carried a similar series written by laymen. They were published later in booklet form, and 20,000 were sold. This year's "messages" will also be available in booklet form.

Ford Official Criticizes Investigative Methods

"Congressional investigations which delve into matters of personal conduct assume the aspects of a trial and thus abridge the rights of individuals guaranteed by the Constitution," William T. Gossett, son-in-law of Charles Evans Hughes and vice-president and general counsel of the Ford Motor Co., wrote recently in a guest editorial in the *Detroit News*. "As a result of the publicity of committee hearings, witnesses have been exposed to such penalties as dismissal from their jobs, loss of pension payments and character assassination. The practices of investigating committees are thus without proper standards." Mr. Gossett pointed out that "so-called hostile witnesses are often not even accorded the right to make a statement," and that committee members can and do slander witnesses with impunity, "secure in the knowledge that there can be no retaliation."

Kalamazoo Colleges Join in Religious Emphasis Week

The Religious Emphasis Week held concurrently last month at Kalamazoo and Western Michigan colleges in Kalamazoo is reported to have brought a "most gratifying reaction on the part of the students." Among the leaders in chapel services and special classroom sessions were James Stoner of the National Council of Churches' University Christian Mission, T. Z. Koo of the University of Iowa, Pres. Arthur C. McGiffert, Jr., of Chicago Theological Seminary, Prentiss Pemberton of Andover-Newton Theological School, and Homer J. Armstrong of Detroit. Both students and faculty members asked that more classroom appearances by guest leaders be planned for next year. At Western Michigan College, interviews on "marriage problems" were so popular that there is now talk about securing a full-time marriage counselor on the campus.

And So Forth

The Detroit common council has established a commission on community relations to replace the mayor's interracial committee. Its action followed a request by Mayor Albert E. Cobo after recommendation by the committee on tensions headed by Protestant Episcopal Bishop Richard S. Emrich.

Glenn M. Frye, assistant to Methodist Bishop Marshall R. Reed of the Detroit area, is in South America studying Methodist projects and opportunities.

Kenneth G. Neigh, executive director of the Presbyterian synod of Michigan, and Verner S. Mumbulo, pastor of Nardin Park Methodist Church, have returned from Cuba, where they served on special denominational mission teams.

At its meeting April 15, the executive committee of the Michigan council of churches announced the resignation of J. Burt Bouwman, its executive secretary for the past 14 years. Dr. Bouwman has been on leave since last September to work with the American Friends Service Committee in Philadelphia, and has decided to remain permanently with that organization.

The Salvation Army lately celebrated the 70th anniversary of its service in metropolitan Detroit. The local Y.W.C.A. is observing its 60th anniversary with elaborate programs. G. MERRILL LENOX.

'Christian Scholar' Makes Its Bow

The *Christian Scholar* appeared in March as the new quarterly organ of the National Council of Churches' commission on Christian higher education. It replaces *Christian Education*, and is directed particularly to the Christian community on college and university campuses.

East Germany's Ministers Fined

Many Are Charged with Holding Illegal Meetings—Church Papers Must Cut Down Circulation

EAST GERMANY, April 15.—In recent weeks, many East German pastors have been fined from 100 to 1,000 marks by the government for holding "illegal" meetings. It is not quite clear what official regulations they violated. Some time ago a police rule was initiated saying that plans for religious gatherings to be held outside churches or church-owned buildings must be announced in advance to local police authorities. A number of the pastors, assuming that this was the rule they were accused of breaking, pointed out that there must be some misunderstanding, because the meetings concerned *had* been held in churches or church-owned buildings. Then they were told that even so the meetings themselves had been of illegal nature. Some observers think a clue may be found in the tendency of certain officials to rate evangelistic meetings as not "ecclesiastical" enough to enjoy the freedom allowed for private church services in East Germany.

Congregational Singing Is Flourishing in Thuringia

Thuringia cantat is a saying that still holds good. This state leads Germany in both secular and religious music. In hundreds of Thuringian congregations fine vocal and trombone choirs are at work, and soloists both vocal and instrumental are presenting religious concerts. The Church of Thuringia seeks to encourage real "singing congregations." It has appointed a special adviser who visits churches in the city and in the rural areas to help them develop congregational singing. In three years he has worked in 600 congregations. Often half the population of a parish turned out when he arrived. In some cases the people refused to leave after two hours of community singing and the sessions had to be extended past midnight.

Men's Work Becomes Popular In German Parishes

In the past, men's work in the German churches compared most unfavorably with that carried on by the women. But a change has come about. Even in the smaller churches, pastors who hardly dared hope that the men would respond when invited to meet to plan a program of laymen's work found them responding enthusiastically. Reports reaching this correspondent from one country district say that when the idea was introduced there, more than half of the men who had been personally invited by the pastor not only came to the first meeting but insisted that monthly meetings be held. In that district, the programs consist of discussions of Bible passages or addresses on important theological and ecclesiastical problems.

Proposes More Time for Ministers to Study

Prof. Trillhaas, well known theologian, is convinced that our pastors today are so overburdened with details that they have no time to continue their own education by reading and study or to keep abreast of developments in the religious field—to say nothing of developments in politics and in the theater and the like. He thinks that the big congregations should increase the number of lay helpers, so the pastors can have more time for themselves. As it is now, pastors whose congregations number several thousand are kept busy preaching at several services on Sunday, conducting religious education, leading choirs and attending meetings of a variety of church groups. Some of them do not have as much as a single evening a week for themselves.

Paper Restrictions Force Subscription Cuts

During March many religious periodicals in East Germany announced that because of paper restrictions their circulation would have to be curtailed after April 1. Editors suggest that people whose subscriptions are not canceled share their papers with less fortunate members of their congregations. Some church papers which for one reason or another were officially adjudged undesirable have had to stop publication altogether. [See The Christian Century for March 18, p. 324.] One of these is *Stafete*, only Christian youth magazine in East Germany. This year the hundreds of thousands of 15-year-old boys and girls who were confirmed on Palm Sunday could not be presented with hymnbooks, as has always been the custom. The old edition of the hymnbook is out of print and the new one is not yet ready. Lack of paper is given as the reason for the delay in publication, but we are promised that the first 100,000 copies will be ready late this year.

And So Forth

Today the German free churches, which have no state connections, have about 500,000 members. Recent statistics reveal that there are about 100,000 Baptists, 65,000 Methodists and 7,000 Mennonites, while about 100,000 belong to the various Lutheran free churches, 30,000 to the Salvation Army, 55,000 to the Evangelische Gemeinschaft and 19,000 to the Union of Free Evangelical Congregations.

Under the leadership of Günter Ramin, the 30th German Bach festival will be held in Leipzig July 3-6. Immediately thereafter, in Freiberg, the 270th anniversary of the birth of Gottfried Silbermann, famous organ builder, will be celebrated. The Dresden Kreuzchor will take part in the Freiberg program.

Vol. IX of the 25-volume commentary *The German Old Testament* has just come from the press. The publishers (Vandenhoeck & Ruprecht, Göttingen) announce that the other volumes will be available by the end of next year. Author of Vol. IX, which deals with Jeremiah, is Arthur Weiser, professor at the University of Tübingen, who is also one of the two editors of the series, his colleague being Volkmar Herntrich of Hamburg. In general the series combines critical scholarship with deeply religious and theological interpretation.

The nazis removed from Güstrow Cathedral (Mecklenburg) Ernst Barlach's monument to soldiers who lost their lives in World War I. But a secret copy of the sculpture was preserved on a near-by farm. It has now been brought out and placed in the cathedral.

A chapel has been dedicated in Brandenburg Cathedral to the memory of the martyrs of the church's struggle against the nazi regime. GERMANICUS.

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Confer on Social Work at Bossey

World Council's Ecumenical Institute Is Host to Laymen Who Debate Relation to Churches

GENEVA, SWITZERLAND, April 13.—Basic problems in social work and the role of the church in that field were discussed at a conference held March 28-April 1 at the Ecumenical Institute at Bossey, near here. Fifty-five social workers and teachers of social work from various nations attended. Opening the sessions, Pehr Edwall of Upsala, Sweden, presented the basic assumptions of social work. M. Kumphuis of the Groninger School for Social Work in Holland examined modern case-work methods, which she said originated in Europe but are now "returning in American dress." Acknowledging that American methods are not as superficial as Europeans sometimes claim and are based on values fundamental to liberal democracy, Miss Kumphuis went on to point out dangers for Europeans in the North American approach. It is too expensive, she said, too individualistic for Europe's class structure and reform movements, and it lacks "philosophical and theological depth."

Rees Warns Against 'Professionalism'

Elfan Rees, adviser on refugee affairs to the World Council of Churches' department of interchurch aid and service to refugees, warned against professionalism in social work and the danger of regarding one's job as a technique, forgetting the human beings involved. Dr. Rees, who has just returned from exploring relief needs in Korea, declared that social work for refugees must be imbued with compassion, a quality for which the social worker has a right to look to the church as an example. Other speakers were Miss M. Batten, principal of William Temple College in England, H. Hauge of the Norwegian Social Work Institute in Oslo, and C. Bourbeck of the Evangelical Johannesstift in Berlin. Edith Balmford of the Protestant Episcopal Church's service for youth was the U. S. delegate.

Prepare for Assembly Commission Meetings in August

At the latest of the regular meetings of the World Council's staff committee on Assembly preparations, held here last week, W. A. Visser 't Hooft, general secretary, had encouraging reports to make on the meetings of the preparatory commissions to be held at Bossey in August. Nearly 80 per cent of the appointed commissioners are planning to attend—a much higher percentage than came to the meetings which preceded the Amsterdam Assembly. At the August meetings, the commissions will "finalize" the studies that have been conducted on the main theme of the 1954 Assembly at Evanston, Ill.—"Christ—the Hope of the World"—and on the subsidiary themes of the sections on unity, evangelism, a responsible society, international relations, race and vocation. Factual surveys on the themes will be issued in preliminary form next fall, after approval by the preparatory commissions and the World Council executive. At the meeting here, detailed responsibilities for the Assembly were assigned to staff meetings, deadlines for issuance of documents and reports were set, and arrangements for handling the sessions were outlined.

Ready Historical Documents For Publication

As for preparatory documents, the *Ecumenical History* is expected to be ready by the end of this year or early in 1954. A report on the "First Six Years" is being assembled in three sections. It will be issued, probably in one volume, by next spring. The first section will give a historical account of the work of the World Council and its departments; the second will offer proposals for the future as developed by the W.C.C. executive and the central committee for presentation at Evanston; the third will consist of significant W.C.C. documents and pronouncements during its first six years. Robert S. Bilheimer, staff member at the World Council office in New York and executive secretary for the Evanston Assembly, told the preparations committee that American churches are looking forward eagerly to the Assembly. "It will challenge much in American Christian thinking—Christology, evangelism, laymen's work and vocation, biblical criticism and ideas of progress," he said. He added that one reason the Assembly is so important for every church is that the "reality and power of the ecumenical movement are only dimly seen"; the Evanston meeting can open the way for its challenge to penetrate more deeply. Pointing out that there are many different conceptions of the ecumenical movement, Dr. Visser 't Hooft said that the Evanston Assembly will give them all a chance to be set forth and understood—"a necessary preliminary to convergence upon an agreed understanding."

And So Forth

Through the World Council, the executive committee of the Protestant Church of the Moluccas (in Indonesia) has given 10,000 rupees for flood relief in Holland.

New members of the World Council staff in Geneva are Madeleine Barot, French Protestant and Y.W.C.A. leader, who has assumed her duties as secretary of the commission on the life and work of women in the church; and Theodore Pratt of the Presbyterian Church, U.S.A., who has been appointed publicity officer of the department of interchurch aid and service to refugees.

Mollie Rule reported here this week on her work in resettling the last 130 of the White Russian refugees stranded on the island of Samar in the Philippines. This undertaking was sponsored by the W.C.C. department of service to refugees. The Evangelical Church in Germany has received into its Inner Mission homes 16 of the "hard core" cases, as a gesture of gratitude for World Council help in meeting Germany's refugee problem.

ROBERT B. TILLMAN.

For Missions, Texas Baptists Raise $1.25 million

For the second year, Texas Baptists have raised more than $1 million for foreign missions through the Lottie Moon Christ-

mas offering sponsored by the Women's Missionary Union. This year's total: $1,250,105.98.

Install Community Pastor

Oscar W. Olsen to Serve United Church Near Garrison Dam Project

PARSHALL, N. D., April 22.—In an impressive and unusual service, Oscar W. Olsen, recently of Norwood, Mass., was installed on Sunday as pastor of the Community Church at Riverdale, N. D., the town nearest the U. S. government's huge Garrison Dam project. Mr. Olsen was installed by the North Dakota interchurch council; 13 ministers and laymen representing 8 denominations took part in the service. In his charge to the new minister, H. Reifschneider, pastor of the Hebron, N. D., Evangelical and Reformed Church, likened Olsen's task to that of the conduits which carry the power from the generators at the near-by dam. Pres. C. C. Swain of Minot (N.D.) State Teachers College, an Evangelical Lutheran layman, preached the installation sermon. He emphasized the spiritual power of the church to change the hearts of men and appealed for greater lay participation. Other denominations represented on the installation program were Baptist, Congregational, Episcopal, Evangelical United Brethren, Methodist, and Presbyterian.

The building in which the Community Church holds its services was erected by the government. The only chapel in Riverdale (population 5,000), it is used also by Roman Catholic and Lutheran church organizations. Each denomination maintains a residence for its pastor. The cooperative program is reported to be working well, with a harmonious spirit prevailing.

Indian Mission Pastor Dies

Funeral services were held yesterday for Robert Lincoln of Elbowoods, N. D., aged minister of the Fort Berthold Congregational Mission who had carried on his church duties until very recently. Lincoln, whose Indian name meant "Leader with Distinction," was an early convert of the mission, which was established 77 years ago. He was a member of the Mandan tribe, a farming people distinguished for never raising their hands against the white man. His ancestors befriended the Lewis and Clark and other historic expeditions. At its annual meeting in 1949, the North Dakota Congregational Christian conference presented Mr. Lincoln with a citation recognizing how well he had exemplified the meaning of his Indian name by his firm faith, admirable character and dependability as a leader. AMEL WHITWER.

The Church Roll

Emory Ross, expert on African affairs and author of many books on this subject, retired April 1 from his post as executive secretary of the Africa committee of the National Council of Churches' Division of Foreign Missions. He has been succeeded by George W. Carpenter, formerly a missionary in the Belgian Congo and literature secretary of the Congo Protestant Council, and, as an engineer, builder of hydroelectric power plants at Congo mission stations.

When Principal G. B. Molefe of Newell Bantu High School in Port Elizabeth, South Africa, was recently elected moderator of the Presbyterian Church in South Africa's East Cape presbytery, he became the first native to head a presbytery in the Union of South Africa.

Moderator Hermann N. Morse of the Presbyterian, U.S.A., General Assembly, and J. Earl Jackman, secretary of the Alaska department of the Presbyterian, U.S.A., Board of National Missions, took part in groundbreaking ceremonies April 9 for the new 24-bed Valley Presbyterian Hospital in Palmer, Alaska.

Hans Hermann Walz, World Council of Churches secretary for laymen's work and associate director of the Ecumenical Institute in Switzerland, has been visiting U.S. and Canadian groups concerned with laymen's work.

Thomas W. Graham, formerly dean of the Oberlin graduate school of religion, has been appointed representative in Formosa of the United Board for Christian Colleges in China.

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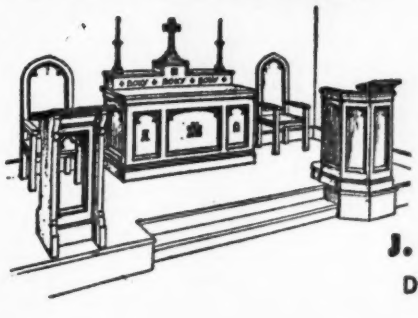
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